Education *for* World-Citizenship

By William G. Carr

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EDUCATION *for* WORLD-CITIZENSHIP

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By

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STANFORD UNIVERSITY PRESS
STANFORD UNIVERSITY, CALIFORNIA
1928

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PRINTED AND BOUND IN THE UNITED STATES OF
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PREFACE

In 1923 the writer began to collect material on the general topic of the present volume. The task proved comparatively easy, for at that time very little had been published on education for world-citizenship. The last few years, however, have witnessed a remarkable increase in the interest in this field; organization, speculation, research, and publication have followed fast, and the time now appears opportune for the publication of a fundamental, though brief, survey of the whole question.

This book is not an elaborate collection of teaching devices nor does it pretend to be a profound treatise on all the social, economic, and political issues involved in international relations. Its more modest aim is to organize the best published thought on the educational aspects of world-citizenship, to demonstrate the value and necessity of education for international good will, and to indicate some of the ways in which schools and teachers may help the world to move toward the goal desired by all intelligent people—the attainment of world harmony and peace.

Such as it is, this book is, so far as I am aware, the first extended publication in this field. Doubtless, it exhibits many of the imperfections of a pioneer work in a rapidly growing and changing field of study. Yet it is hoped that, as a pioneer study, the book will prove useful in stimulating discussion, in showing the millions of men and women who are interested in world peace what contributions the schools may make toward that end, in supplementing the ordinary textbooks used by teacher-training classes in the social studies, civic education, and

moral education, and in awakening the teaching profession through reading-circle work and otherwise to its opportunities and responsibilities in bringing about world-citizenship.

I am grateful to Dr. John C. Almack, Professor of Education, Stanford University, for first suggesting the topic to me as worthy of serious study and for helpful suggestions in connection with the chapter on the fighting instinct. Dr. David Starr Jordan graciously consented to read the book in manuscript, made several valuable suggestions, and honored me by recommending its publication. My father, Alfred Sutton Carr, has assisted me more than anyone else in every phase of the work. I have profited greatly by his keen insight into human relationships, and the debt I owe him in this, as in other things, is past repaying.

William G. Carr

Stanford University, California
July 1, 1928

ACKNOWLEDGMENTS

Specific permission to quote extracts from the following works is gratefully acknowledged:

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CHAPTER I. WORLD-CITIZENSHIP AND THE SCHOOLS: AN INTRODUCTION

"The single public end of a common public education in America must hereafter be neither life, nor getting a living, but living together."—ARTHUR W. DUNN, Director, Junior Red Cross

"It is quite as important to make the international idea pedagogically persuasive as to make it politically sound."—G. E. PARTRIDGE, *The Psychology of Nations*

"The Messiah of peace is education."—PAUL KLAPPER, *The Teaching of History*

CHAPTER I. WORLD-CITIZENSHIP AND THE SCHOOLS: AN INTRODUCTION

Education for citizenship—World peace and world-citizenship—The need for education for world-citizenship—A definition—The aim of this volume—Summary—Selected references

EVERYONE will agree that the purpose of education is to increase the welfare of mankind. But when we try to define what is meant by welfare we come at once to a point where disagreement arises. Some would define welfare as happiness, others as efficiency, others as a "broadening of the mind," still others as prosperity. Varying degrees of emphasis would be placed upon the relative importance of the individual and of society in increasing the welfare of humanity. Interesting and important as these problems may be, it is not necessary that we enter upon a discussion of them. It will be enough for our purposes to note that at present educators are generally agreed upon one important way by which the schools may increase the welfare of mankind. They wish children, somewhere in the course of their school experience, to acquire some skill in the fine art of getting along with other people. This integrating function of education is very prominent in our educational thought at present. A reasonable subordination of the individual to the great needs of society for security and progress is recognized as desirable.

Education for citizenship.—The recognition of the integrating function of education has affected both subject-matter and methods of instruction. In a number of ways

the schools are trying to meet the world's need for social beings, for co-operators. New methods of teaching, such as the "socialized recitation," are being devised, improved, or perfected; new or re-organized bodies of knowledge such as the "social sciences" are being added to the program of studies; and the value of socialized extra- curricular activities is becoming more and more recognized in the task of teaching children why and how to co-operate. "The social studies must be the heart of the curriculum" is a widely accepted slogan. State legislative enactments requiring instruction in civics and history have become much more numerous and rigid during the last ten years. In all of these ways the social aspects of education are being emphasized. Education which aims to offer the knowledge and to give practice in the skills necessary to pleasant association and effective co-operation is often called civic education, or social education, or education for citizenship.

Both to the individual and to the group, education in social behavior is of inestimable value. Yet, speaking generally, the education which is now offered to meet this civic or social objective has at least one serious defect. We have evidently been proceeding upon the erroneous assumption that the need for the ability to co-operate, to get along with others, to subordinate self for the good of the greater number, stops short at the imaginary lines which separate one country from another. Nothing could be farther from the truth. The need for co-operation is not limited by national boundaries. All the varied forms of world intercourse, including trade, are dependent upon the co-operative ability of people who owe allegiance to

different flags. The increasing interdependence of nations is making this fact daily more important. In theory, we are all compelled to admit that humanity transcends the boundaries of nations. In theory, we hasten to recognize the need for a capacity for world-citizenship. In practice, we have been all too ready to neglect it. And our neglect of this need for citizenship of the world has resulted in incalculable waste and suffering.

On the positive side, a moment's consideration will show how much depends upon the capacity to be a citizen of the world. Commerce cannot flourish without this capacity. Religion predicates it and demands it. The fine arts become provincial and the useful arts become meaningless in its absence. Those who have studied the ravages of the last war and the possibilities of the next tend to agree that the very existence of the race of men may depend upon our ability to learn the lessons of co-operative world-citizenship. If these lessons go unheeded the entire fabric of civilization cannot long endure. No paltry question of co-operating or refusing to co-operate now faces us. We must choose instead between co-operating or risking the destruction of everything which makes co-operation worth while.

Quite apart from the needs of the group, world-citizenship is a highly desirable quality for the individual. A wide and generous outlook upon the life of the world is a priceless gift in itself. It marks the person of culture. On the other hand, persons who exhibit an aggravated sense of national or racial importance or who fail to show a sympathetic interest in international affairs are in danger of being judged as lacking in education or refinement.

World peace and world-citizenship.—Whatever one may believe about the merits of the League of Nations or of any other device for encouraging or compelling peace, it must be evident to the educator, the diplomat, and the layman alike that without the support of the educational forces of the world no scheme whatever can hope for complete success. Scarcely, indeed, can it hope for a fair trial. "New occasions teach new duties" to men and to institutions as well. The world is in a state of dread lest another wave of blood overwhelm it. Here is a new occasion and it should teach to the schools a new duty. Let us not evade it with the weak excuse that the task is too arduous or that it does not belong to the school to achieve. The history of education is a story of the reception of challenges and the redemption of lost hopes. Many such challenges has the school received in the past, but the one which is offered it today is more inspiring and more fateful than any. We must train children to know that wisdom is better than weapons of war and to believe that the paths of peace are the paths of understanding. If the schools cannot do this, nothing can do it.

But the achievement of world peace is not, after all, an end in itself. Although loss of peace is always disastrous, peace is really sought as a means and not as an end. Thoughtful persons throughout the world agree in desiring peace, not so much for its own sake as because many desirable conditions and events can be achieved only under a peaceful régime.

The education for world-citizenship which is to be described in the following pages has peace for one part of its program of objectives, but for a part only. To

think of education for world-citizenship as a means of preventing wars, is to commit the same fallacy as to think that ordinary civic training has for its single and ultimate purpose the prevention of duelling. Indeed, all the experience of the past with Hague tribunals and other arbitratory methods seems to lead to the conclusion that peace can never be secured by legislative methods alone. The point to observe here is that world-citizenship is a term entirely different from, and far greater than, world peace. James,[1] Stratton,[2] and others, in discussing the psychology of war and peace, have expressed the thought that peace will not be attained until we develop a martial attitude toward civic affairs. It is the contention of the present writer that the solution lies rather in the development of a civic attitude toward world affairs and toward world martial affairs in particular.

That very little is being done in most of our public schools to train children for world-citizenship is obvious enough to the most casual observer. A closer study of such aspects of the school system as courses of study, textbooks, and methods of teacher training will but serve to make the first impression more definite. That a few teachers and a few school systems are exceptions to these statements does not impair the generality of their truth. The study of international relations, for instance, is almost neglected in our public schools.

An investigation by Dr. Glass affords numerical illus-

[1] William James, "The Moral Equivalent of War," in *Memories and Studies*, p. 300.

[2] George M. Stratton, "The Control of the Fighting Instinct," in *International Conciliation*, No. 73, 1913.

tration of this neglect.[3] An analysis of time allotment to various curricular elements in fourteen cities scattered over the country showed that international relations received less than four per cent of the total time devoted to history in grades five to nine, inclusive.

In 1926 Dr. George S. Counts[4] reported a similar study of the senior high-school curricula of fifteen cities. He found that from seven to seventeen per cent (average, eleven per cent) of the total recitation time was devoted to social studies. Of this social study time zero to thirty-nine per cent (average, six per cent) was devoted to the study of world history. On the average, then, about one-half of one per cent of the time was devoted to world history.

These figures are entirely typical of our practice, not only in the grades studied by Glass and Counts, but throughout the entire range of our educational system. It is difficult to account for such neglect. As will be shown later in this chapter, international relations are of great importance in the social life of men and women. Furthermore, it has been demonstrated that when such material is suitably organized it is not beyond the ability of pupils in the upper grammar grades and high school. It seems, then, that the failure to teach the fundamentals of international relations is due to one of two causes, or both. Either there is a positive aversion to teaching such material; or, what is more likely, the inertia of educational leaders has kept it out of the curriculum.

[3] James M. Glass, *Curriculum Practices in the Junior High School and Grades 5 and 6*, p. 152.

[4] *The Senior High School Curriculum*, pp. 78–92.

Although the international aspects of civic training have not received the attention which their importance demands, there has been a remarkable and satisfying growth of interest in civic training in general. This growth of interest has manifested itself in action in a number of ways; among others may be mentioned: changes in time allotment; the organization of social science units in the curriculum; the development of the older formal civics into citizenship training; the publication of splendid new textbooks in civics and sociology for the grades and higher schools; increased attention to civic education in normal schools, teachers' colleges, and teacher certification requirements; and several books for teachers on civic education. Education for citizenship, with the limitations previously noted, may be regarded as an established fact in our educational scheme. It is, as has been said, a strictly local and national citizenship for the most part, ignoring the need for a type of citizenship wider than the boundaries of nations. But it is a foundation upon which an education for world-citizenship, adequate to the needs of the present, may be built.

It would be a serious misinterpretation if what has just been written should be construed as antagonistic to our present system of civic education. The writer is entirely in sympathy with aims of patriotism and civic efficiency. Local and national civic education is certainly not useless or injurious; it is simply inadequate. Education for world-citizenship as here proposed and civic education as we now have it are not opposing forces. There can be no real opposition between forces which move toward the same end by the same means. Both education for world-

citizenship and education for national citizenship aim at human welfare and both use the method of enlightenment. Specifically, to teach a boy to love his country does not make it impossible to teach him to love his parents as well. Nor does world-citizenship counteract or repudiate national citizenship.

The relationship between these two forces will become more evident if we consider for a moment the attributes of the good citizen in any community. The following is a thoroughly typical, concise definition of a good citizen, taken from a course of study for junior high schools:

> The good citizen is one who habitually conducts his own affairs with due regard for the welfare of the communities of which he is a member, and who is active and intelligent in his co-operation with his fellow members for the common good.[5]

Now, every person is a member of many communities: family, neighborhood, state, nation, and the world. A few hundred years ago membership in the world community was for most people a theoretical and unimportant responsibility. Today, membership in the world community is not only available but inescapable. Formerly, "foreign affairs" seemed to affect us very little. Today, the importance of events cannot possibly be measured in terms of their geographical remoteness. Whether we approve or not, the children now in our schools will soon be members of the world community. The people of this country in general and the teachers in particular must decide whether or not children shall be trained to carry on acceptably in this larger community; or, to return to the phrasing of our

[5] *Course of Study in Civics,* Philadelphia.

definition of a good citizen, whether the children shall be trained to "conduct their affairs with due regard for the welfare of the world community and to be active and intelligent in their co-operation with their fellow-members for the common good."

There is a further consideration which reveals the essential unity of the two types of citizenship under discussion. The individual who displays the most interest in the welfare of the community in which he lives may be depended upon to render the best service to the state in which his community is located and to the country of which his state is a part. Likewise, the best citizens of the nation may be expected to yield the most intelligent participation in the affairs of the larger world community. The good citizen of any country realizes that his welfare is identical with the welfare of each of his fellow-citizens. Another step in the same direction enforces the realization that the nations of the world are dependent on the good will and co-operation of each other just as any community is dependent upon the loyalty and support of its citizens. This fact has long been recognized in theory. In its general statement we have the basis for international commercial and diplomatic relations.

Furthermore, the products of genius are generally recognized all over the world without regard to the nationality of the musician or the painter. All the great religions are world-wide in their scope and in their ideals of human brotherhood. Shall it be said that educators alone lack the insight into human affairs which is displayed by the diplomat and the financier? That they ignore the internationalism of genius or reject the ideals of good will and

co-operation which have developed with civilization as its indispensable accompaniment?

The need for education for world-citizenship.—Results of investigations which have been made to aid in the determination of the curriculum content of the social science studies clearly show that international relationship is a social topic of outstanding importance.[6] Dr. B. B. Bassett found that foreign relations ranked second in the list of topics most frequently mentioned in party platforms from 1832 to 1916. Continuations of Bassett's study to more recent times reveal much the same emphasis on foreign relations. When Professor J. C. Manry reclassified the results of Superintendent Washburne's study of the content of eighteen periodicals, published 1905 to 1922, he found that nearly two-thirds of the historical and geographical references in these periodicals were to nations other than the United States. Professor Sharon studied the content of nine newspapers over a period of two weeks and found that foreign relations ranked second in terms of linear inches devoted to various types of news items.

Dr. Hockett[7] also has prepared a list of outstanding social issues to assist curriculum makers. Fifty-four items in his list of problems and issues are of direct international consequence.

All of these investigations serve to reinforce the nearly obvious fact that foreign affairs and foreign relationships

[6] The investigations relating to this point are conveniently summarized, with bibliographic references, in George Bradford Neumann, *A Study of International Attitudes of High School Students,* pp. 2–3.

[7] John A. Hockett, *A Determination of the Major Social Problems of American Life,* pp. 81–88.

are of great interest and significance in American life. If "education for the needs of life" is to be more than an empty phrase, we must recognize the importance of world-citizenship in courses of study.

The results of such studies as have just been summarized contrast sharply with time-allotment studies. From the point of view of their social importance, international relationships receive far too little consideration as curricular elements.

What is the effect of these conditions on the pupils in the schools? Critics of the products of our schools have not failed to point out that these young people have not, as a rule, acquired a rational patriotism or a capacity to view problems from other than a local point of view. Facts in this matter have recently been discovered by a study made by Mr. Robert Frederick.[8] This investigation of attitudes and information covered 1,116 students in seven high schools scattered throughout the United States. A series of true-false questions constituted the principal method of investigation. Eighty-one per cent of these students agreed in theory with the statement that nations can no longer act independently of one another. But when they were asked for applications of this theory less satisfactory answers were given. Over half the students classified the Japanese people *en masse* as treacherous and deceitful and the Russians as an inferior people. Fifty-nine per cent acquiesced in the statement that no patriotic American would admit that any country is superior to the United States in any important respect. Fifty-eight per

[8] "An Investigation into Some Social Attitudes of High School Students," *School and Society,* XXV, 410–412, April 2, 1927.

cent believed that the United States should have the largest army and the most powerful navy in the world. Thirty-eight per cent agreed that the United States ought to conquer, annex, and develop the country of Mexico. Their reading on international affairs had evidently been of the most meager sort. Forty per cent agreed to the statement that the offices of the League of Nations are in France. In general these students showed "a lack of sympathy and appreciation of the ideals of friendship, understanding, and tolerance among nations and races . . . ." Given the training which results in the social attitudes described above, it is small wonder that agencies which find it advantageous to stir up hatred among nations should find, in the minds of our citizens, a fertile field for the seeds of discord.

A definition.—It will perhaps be well to offer at this point a formal definition of the subject of this volume. Education for world-citizenship is education which promotes among all peoples a sympathetic, peaceful co-operation based on democracy. The fundamental term in the definition proposed is co-operation. The other three terms of the definition are sympathy, democracy, and peace. These three are at once the conditions, accompaniments, and results of co-operation.

The aim of this volume.—It is the purpose of the writer to organize and present the aims, methods, and subject-matter of training for world-citizenship as distinct from the aims, methods, and subject-matter of purely local or national civic training. This means that the line of distinction will at times be arbitrarily drawn. The

author does not minimize the importance of the local type of civic training; that it is basic to all further training he admits. But attention will here be centered upon the wider aspect of civic training because it is practically neglected in our present educational program. No new subjects of study are proposed for addition to a crowded program; no sweeping changes in administrative policy are suggested; nothing is offered which is opposed to the best ideals of civic training as it is taught in the best schools of America today. What is offered is a logical extension of the program of civic training already in effect to include the wider aspects of citizenship. In the following chapters we shall outline the aims of world-citizenship in greater detail, giving some attention to its accomplishments, and to the agencies at present organized to further it. This survey will be followed by a consideration of the psychological and sociological factors which operate in the classroom and elsewhere to condition the realization of the aims of world-citizenship. Finally, we shall see how these factors may be considered and applied in teaching civics, history, geography, physical education, English, and the other subjects which make up the program of studies. A chapter on the responsibility of the teacher will serve as a conclusion.

Summary.—We have seen that there is a great and diverse need for education in world-citizenship. This great need exists because a local citizenship is inadequate to meet the needs of modern living, because the lives of men and women are dependent upon foreign relationships, because a sympathy with foreign institutions is a mark of

culture, and because the products of the school do not give evidence of possessing an intelligent patriotism. Furthermore, an application of the principles of world-citizenship is essential to the maintenance of peace among nations, it encourages a higher type of national patriotism, and it presents a logical extension of civic training to include communities of increasing size from the family to all humanity. Education for world-citizenship has been defined as education for sympathetic, peaceful co-operation based on democracy. Finally, the general plan of the book has been indicated for the convenience of the reader.

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CHAPTER II. PRESENT ORGANIZATION FOR WORLD-CITIZENSHIP THROUGH EDUCATION

"The driving force that makes either peace or war is engendered where the young are taught. The teacher—whether mother, priest, or schoolmaster—is the real maker of history." —H. G. Wells

"The criminal who robs that he may divide the loot with his gang, ... the teacher who misrepresents the actions of nations that he may inspire a love of country in the hearts of his pupils, ... and the saint who would damn unbelievers that he might advance his own doctrine—all are exhibiting a social consciousness that is too narrow to serve the larger needs of associative living."—J. C. Chapman and G. S. Counts, *Principles of Education*

CHAPTER II. PRESENT ORGANIZATION FOR WORLD-CITIZENSHIP THROUGH EDUCATION

Preliminary accomplishments—The work of the schools in the past—International educational associations—American School Citizenship League—League of Nations Non-Partisan Association—Federal Council of Churches of Christ in America—American Red Cross—Committee on Intellectual Co-operation of the League of Nations—International Bureau of Education—World Conference on New Education—Pan Pacific Congress—World Federation of Education Associations—Teachers' associations—International services of American universities—Summary—Selected references

IN the preceding chapter world-citizenship was defined as sympathetic, peaceful co-operation based on democracy. The desirability and competence of education to accomplish this end has been briefly indicated. We now wish to examine in greater detail the preliminary accomplishments of world-citizenship and to review the achievements of existing agencies for carrying on and encouraging education for world-citizenship.

Preliminary accomplishments.—Although world-citizenship is far from being an accomplished fact, a respectable beginning has been made. Everyone is nowadays more or less a citizen of the world. Through the International Postal Union, for example, we can send letters to Siam, Belgium, or Liberia with little more difficulty than to Boston or New Orleans. Through the Red Cross and similar organizations each can do his part to relieve distress everywhere, whether it be due to an earthquake in Bulgaria, a crop failure in China, or a flood in California.

BOSTON

Recent improvements in travel service and consequent reduced cost of travel make many Americans almost as much at home in Piccadilly or the Champs Élysées as on Michigan Boulevard, Fifth Avenue, or Market Street. International conferences are now held frequently on every subject of human interest. International trade has assumed great proportions.

> All things tend toward unity of feeling among nations. Every traveller who crosses the Atlantic, ... brings about a better understanding between nations. Every railroad train crossing a frontier, every ship plying over separating waters, every cable carrying news from foreign nations, every exchange of letters or business, every useful or agreeable article of foreign production carries in itself the germ of destruction of old national prejudices and hates.[1]

Again, newspapers and press agencies spend large sums of money in maintaining foreign correspondents. Motion-picture theaters commonly show "World News" films. Newspapers do not support correspondents in foreign fields for philanthropic purposes, nor would the films be secured and displayed unless there were profit in these activities. The source of this profit is public interest. The very general desire to know what is being thought and said and done in foreign countries is due in part, no doubt, to curiosity but in part also to a sympathetic interest in the welfare of others. All such evidence shows that a world-conscience and a world-consciousness are developing, though slowly.

The work of the schools in the past.—Our schools

[1] Jackson H. Ralston, "Forces Making for International Conciliation and Peace," *International Conciliation,* No. 49, p. 16.

have undoubtedly played some part in what we have already accomplished. Through such studies as history, geography, literature, sociology, art, music, and foreign languages, ignorance has been dispelled, isolation has been broken down, and distrust and hatred have been lessened. To a limited extent there has been constructive work in replacing these antipathies by some understanding of the problems of other peoples. But for the most part the schools have tended quite generally to remain so far aloof from the "affairs of the world" that they have been of little assistance. At other times, there is clear evidence that the schools have actually encouraged international hatred.

Thus education has been turned at times from its true humanizing purpose to the service of unworthy nationalistic interests. (See also chapter ix.)

International education organizations.—There is a rapidly growing recognition of the fact that the schools should do more to further the growing spirit of international co-operation and friendship. As a result a number of organizations, official, semi-official, and private, have taken for their purpose the encouragement of international co-operation through educational means. The briefest possible summary of the work of a few of these organizations follows.

The American School Citizenship League, Boston (formerly the American School Peace League), publishes material in pamphlet form for the assistance of teachers in planning lessons on world-citizenship. This organization also sponsors an annual World Essay Contest with a dif-

ferent subject each year. Two sets of prizes are offered: one to students in normal schools and teachers' colleges, and a second to seniors in secondary schools. This year (1928) the subjects are, for the normal school and teachers' college section, "How Teachers May Promote World Friendship"; for the secondary school section, "Each Nation's Contribution to the World." Through many international connections, the American School Citizenship League carries on a correspondence between school children of different countries. The American School Citizenship League has prepared two courses of study for the elementary grades, which are being used in hundreds of schools throughout the country. They are "A Course in Citizenship and Patriotism," published by Houghton Mifflin Company, and "An American Citizenship Course in United States History," published by Charles Scribner's Sons. The Course in Citizenship and Patriotism aims to develop from the first year in school the spirit of good will through the widening relationships of the child as a member of the home, school, town or city, state, nation, and finally as a member of the world family. The principles contained in the Course are taught through stories, poems, and historical references.

The League of Nations Non-Partisan Association, New York, publishes material on lesson planning. It is especially interested, as its name implies, in the League of Nations. General friendly relations among nations are also included in its scope of interests. Its publications, which are either free or sold at a nominal price, include pageants, outlines of the activities of the League of Na-

tions, bulletin board material on international friendship, and books on the League of Nations. It has a supply of slides and films which it lends to those who will use them. (A further summary of this published material is offered at the end of chapter ix.)

The Federal Council of Churches of Christ in America has published a number of study courses in international relations. This organization originated the "Doll Messengers of Friendship." In 1926 and 1927 over 10,000 dolls were dressed in typical American costumes and sent by American children to the annual Japanese Festival of Dolls.[2] The project was entirely worth while as a study of textiles and home geography, but it carried with it also the seeds of friendship which may produce splendid results in the years to come.

The American Red Cross, through a subsidiary organization known as the Junior Red Cross, is doing work of great value in creating world-citizenship. The International Junior Red Cross, of which Dr. Harry B. Wilson is the American director, has an active membership of eleven million school children in forty-eight nations. Among other activities, this organization sponsors a system of international group correspondence. Entire schools co-operate in the production of portfolios illustrating the life and customs of their country. These portfolios are then collected and exchanged for similar collections from other countries. The *Junior Red Cross News* and *High School Service,* published every month during the school

[2] "Disarming the Minds of Children," *Federal Council Bulletin,* X, 26, February 1927.

year, contain much descriptive material on the child life of other lands. The calendar which accompanies the *News* suggests organized group activities appropriate to the various seasons and festivals. These group activities are definitely organized around local, national, and world-wide social objectives. Through the Society for Visual Education, Inc., Chicago, the Junior Red Cross rents traveling exhibits and films illustrating the activities of the organization in other countries.

The following news item clipped from the Portland, Oregon, *Journal* for April 8, 1927, gives a typical instance of the work done by the Junior Red Cross:

GIFT OF CURRANTS SENT BY CHILDREN OF GREEK SCHOOLS

Sixty cartons of dried Corinthian currants, a present from the school children of Greece to the children of Portland, will be distributed this afternoon at Arleta School by Jane V. Doyle, executive secretary of the Red Cross in Portand. The currants are an expression of thanks for gifts received by the Greeks from the American Red Cross Juniors. A talk will be given at Arleta School by John D. Damis, former resident of Corinth. Cooking classes of the school will bake the currants into cookies for children in hospitals in the city.

By offering such opportunities for children actually to participate in activities of international friendship, the Junior Red Cross is performing a service to world-citizenship of very great value.

League of Nations, International Institute of Intellectual Co-operation.—Prior to the war and the subsequent formation of the League of Nations, there were in ex-

istence many international societies for intellectual co-operation. Such were the International Research Council and the Academy of International Law. None of these societies had full official standing, and all were highly specialized in their aims and membership. In 1922, the League of Nations created a committee of twelve (later fifteen) members on intellectual co-operation. Of this committee and its work Mr. Buell writes:

> It has not yet attacked directly the problems of education in truth and fairmindedness, in so far as they relate to international relations.[3]

The committee itself, however, specifically disclaims any intention of undertaking such a program. According to its recent official publication:

> Its business is to find practical means of promoting international co-operation in the production and circulation of intellectual work. . . . . Suggestion, encouragement, co-ordination, to improve the conditions of intellectual labor: those are, and must be, the only duties of the Organisation for Intellectual Co-operation.[4]

A sub-committee of the International Institute has been engaged in securing governmental approval for the teaching of facts about the League of Nations in the several countries of Europe. According to the 1927 report of the sub-committee, no small amount of progress has been made in this direction. For example, the Council of Public Education, Victoria, Australia, and the Education Department, New Zealand, have recommended frequent

[3] Raymond Leslie Buell, *International Relations,* p. 25.

[4] *The International Institute of Intellectual Co-operation,* League of Nations, Paris, 1927, p. 10.

attention to the League and its problems in the schools of those countries. In Belgium, the secondary school curriculum has been revised to promote direct or indirect contact of young people with other nationalities. The official textbooks of Esthonia now include instruction in the aims and existence of the League of Nations. Similar action has been taken by the official education authorities in Cuba, Lithuania, Roumania, Salvador, Serbia, Siam, Denmark, France, Germany, Great Britain, and Italy.[5]

National committees supplement the work of the central organization. The American National Committee[6] is fully organized with Dr. R. A. Millikan as chairman and Dr. Vernon Kellogg as secretary.

The International Bureau of Education.—Working in the spirit of the League of Nations and in unofficial connection with it, is the International Bureau of Education at Geneva. Ten nations are represented on the Executive Committee and the Bureau has members and correspondents in sixty-seven countries.[7] Its activities are numerous, its chief aim being to serve as a clearing house for all educational information, co-ordinate the efforts of insti-

[5] *How to Make the League of Nations Known and to Develop the Spirit of International Co-operation,* League of Nations, Geneva, 1927, Publication XII.A.9.

[6] Address, Mr. J. D. Thompson, Executive Secretary, 2101 B Street, N.W., Washington, D.C.

[7] Pierre Bovet, "Work of the International Bureau of Education," *School and Society,* XXV, 370–371, March 1927; Constance Morley, "The International Bureau of Education," *World Unity,* February 1928; Constance Morley, "The International Bureau of Education," *Journal of the American Association of University Women,* Vol. XXI, No. 3, Baltimore, Maryland, April 1928.

tutions working for education, and serve as a link between the teachers of all countries. It has taken over the work undertaken in 1922 by the International Bureau of Moral Education. Visiting educationists are welcomed and speaking engagements are arranged for them. An international conference was organized at Prague under the auspices of the Bureau, on the subject of "What the School Can Do for Peace," and one on "Bilingualism from the Psychological and Educational Viewpoint" at Luxembourg in 1928. The Bureau will collaborate with the World Federation of Education Associations in the organization of its third world conference to be held at Geneva in 1929.

The World Conference on New Education is specially interested in the development of the progressive school idea. This group held its fourth international conference at Locarno in August 1927. Study groups were offered on a wide variety of subjects: coeducation, individual methods, history, teacher training, vocational guidance, etc. The general theme for the 1927 meeting was "The True Meaning of Freedom in Education."[8] The fourth international conference will be held at Copenhagen in August 1929.

The Pan Pacific Congress.—Another unofficial organization at work in the field of international co-operation through education is the Pan Pacific Union with its annual congress in Honolulu. These congresses have been held since 1921. There is always a separate division for

[8] Editorial, *English Journal,* XVI, 469, June 1927; Florence B. Edwards, "The Locarno Conference of Teacher Training," *Childhood Education,* IV, 378–380, April 1928.

the discussion of the educational problems of the nations bordering on the Pacific. A monthly *Bulletin* dedicated to the cause of international good will is published. The following outline of the program at the first meeting in 1921 presents a convenient and typical summary of the type of problems which come up for discussion each year.

I. Educational conditions in each country represented.
   1. School organization and support.
   2. School administration and operation.
   3. Programs for the future year.

II. Educational relations.
   1. Education in friendship through language, literature, social sciences, arts, religion.
   2. Progress in industrial education.
   3. Research in education.
   4. Exchange of instructors and students.
   5. International educational organizations.

The World Federation of Education Associations is undoubtedly the most important of all international educational organizations. As early as 1893 an International Congress of Education was held in Chicago under the auspices of the National Education Association. The real beginnings of the World Federation, however, go no further back than the San Francisco meeting of 1923. The Federation was organized at this time and Dr. A. O. Thomas, Commissioner of Education for the State of Maine, was chosen president. Meetings are held every two years. Edinburgh, Scotland, received fourteen hundred delegates from fifty nations in 1925. The 1927 meeting was held in Toronto. A great advantage of this organization lies in its definite, immediate program of action. As outlined by the president in 1925, the following

twenty objectives[9] constitute the immediate objectives of the Federation:

1. Securing expert educational attachés at all embassies and legations.
2. Establishment of traveling fellowships in comparative education.
3. Perfecting the constitution of the Federation.
4. Unification of educational terminology.
5. Publication of an international *Digest of Education.*
6. Establishment of a universal library and bibliographic bureau.
7. Study of ways and means to establish a world university.
8. Appointment of a commission to study textbooks.
9. Collection and discussion of courses of study in citizenship.
10. Planning character education which includes international good will.
11. Urging revision of the aims of history teaching.
12. Organization of a world celebration of International Goodwill Day.
13. Planning exchange scholarships for teachers on leave.
14. Study of illiteracy as an international problem.
15. Study of vocational training as an international problem.
16. Encouragement of the higher education of women in certain countries.
17. Securing international interest in the special problems of rural education.
18. Endorsement of programs for post-war financial readjustment in education.
19. Organization of visual aids for the teaching of world fellowship.
20. Provision for international correspondence among school children.

[9] Summarized and adapted from Augustus O. Thomas, "The Presidential Address to the Delegate Assembly of the World Federation of Education Associations," *School and Society,* XXII, 153–160, August 8, 1925.

One of the most important and best known activities of the World Federation has been the management of the Rafael Herman Prize. Mr. Herman, a retired business man of Detroit and San Francisco, offered through the Federation a prize of $25,000 for the best feasible plan of promoting world peace through education. The contest attracted wide attention. Many plans were submitted. The judges chose the plan of David Starr Jordan, Chancellor-Emeritus of Stanford University. This plan, now generally called the Herman-Jordan plan, forms a basis of organization for the committees of the World Federation of Education Associations. A series of five fact-finding committees are at work on the following general topics: (1) international co-operation; (2) teaching of history; (3) use of international athletic contests; (4) current arguments for war as a cosmic necessity; and (5) methods of teaching facts about the present Court of International Justice.

The World Federation is seeking a substantial endowment to enable it to carry on its great work. It now has thirty-three member associations, of which twenty-one are active and twelve associate. A *Yearbook* and the proceedings of the 1927 meeting have been published.

Teachers' Associations.—Various national, state, and local teachers' organizations have shown, in one way or another, their approval of education which will encourage international harmony. For example, the recent convention of the National Education Association at Philadelphia in 1926 resolved that

> We believe that international peace rests upon international

good will, which can exist only when there is international understanding. We recommend the World Federation of Education Associations as a potent means to help world-wide understanding. We also commend the international exchange of professors, teachers, and students.[10]

As an illustration of the attitude of state teachers' associations, we may quote the resolution of the Oregon State Teachers' Association, Portland, 1926:

We reaffirm our belief in World Peace and pledge ourselves to work for its progressive and constructive development.[11]

A few local teachers' organizations have done remarkable work in actually bringing the world-citizenship idea into the curriculum and into the classroom. The Committee of World Friendship of the Los Angeles City Schools furnishes an outstanding example of this type of work. It published in June 1927 a substantial and useful handbook on world friendship[12] dedicated "to the youth of all lands upon whom will soon be placed the responsibility of finding the way in which nations may conduct their affairs with justice and mutual understanding." The large amount of work necessary for this undertaking was engaged in voluntarily by approximately two hundred teachers. The idea is spreading rapidly and before long we may expect many such projects to be undertaken by local teachers' organizations.

[10] *Proceedings of the National Education Association,* LXIV, 1102, 1926.

[11] R. R. Steele and associates, "Report of the Committee on Resolutions," *Oregon Educational Journal,* I, 15, February 1927.

[12] *World Friendship,* Evaline Dowling, editor, Los Angeles School Publication, No. 145.

International services of American universities.—Colleges and universities render a fourfold service to the cause of international friendship. First, they encourage the teaching of international relations. Courses in this subject are offered by all large universities and by most small ones. Second, they provide, through institutes, foundations, and special departments, for the scholarly investigation of problems of international significance. The Hoover War Library at Stanford University, the Division of Education and Intercourse of Carnegie Institute, the Page School of International Relations at Johns Hopkins University, the editorial board of *Foreign Affairs* at Harvard University, and the Institute of International Education at Teachers College, Columbia University—all are typical foundations for research and enlightenment. All these institutions, and many others of less prestige but of no less usefulness, are doing invaluable work in studying the causes of war, in encouraging international educational intercourse, and in publishing descriptive material on comparative education.

A third type of service is rendered by institutions of higher learning in their encouragement of international exchange of students and instructors. Over the period 1900 to 1923 there was an increase of approximately 600 per cent in the number of foreign students in the United States. At present, there are about 7,000 foreign students in our colleges and universities. The roster of nations is impressive. Mauritius, the Isle of Rhodes, Esthonia, Latvia, Tahiti, Czechoslovakia, Afghanistan, and Chosen are a few of the out-of-the-way places which sent representatives. The following table shows the total number of these

students by years, from 1921 to 1926, and the number of students coming from seven leading countries represented. The presence of this peaceful group of students, most of them highly in earnest, progressive in spirit, and friendly in attitude, cannot help but strengthen the ties of friendship between nations. Exchange professorships, traveling scholarships, and American students abroad are serving a like purpose. International exchange of elementary and secondary teachers is a possible further development.

FOREIGN STUDENTS IN THE UNITED STATES*

	1921–22	1922–23	1923–24	1924–25	1925–26
Totals	6,478	7,524	6,989	7,518	6,961
Principal countries:					
China	1,255	1,507	1,467	1,561	1,317
Canada	516	827	684	737	733
Japan	532	658	708	793	685
Philippines	594	649	591	600	571
Russia	369	344	391	433	515
England	138	120	170	236	202
Mexico	244	232	198	201	188

* Data assembled from Seventh Annual Report of the Director of the Institute of International Education, 1926.

Finally, the universities and colleges make a fourth contribution in fostering the organization of Cosmopolitan Clubs among their students.

Summary.—The preceding pages have indicated the extensity of the program for organizing education internationally. The work that has thus far been done may fairly be classified as preliminary. Centralization and consolidation of effort must be continued, wider and deeper

interest must be awakened among teachers and school patrons, and teaching methods must be evolved. Textbooks and courses of study still need constructive revision to allow for the new world-spirit. In a word, all available educational forces must be used to meet the need of the present hour for a new international co-operation. The resources of the school have as yet been barely touched for this cause. Besides holding firm to what we have gained we must enlarge the sphere of our efforts with a particular attempt to reach the million classroom teachers upon whom, in the last analysis, success depends.

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CHAPTER III. THE OBJECTIVES OF WORLD-CITIZENSHIP

"We are warranted in including within internationalism that co-operation of the citizens of various nations which may fall far short of international law."—JOHN C. FARIES, *The Rise of Internationalism*

". . . . progress among all sorts of organisms has been repeatedly shown to depend on specialization and harmonious co-operation. Much of man's progress in the past has rested on this same secure foundation. When this truth is once fully realized, destructive competition—whether of warring nations, industrial strife, or individual combat—will . . . . be replaced by constructive efforts directed to the enrichment of life."—L. L. BURLINGAME and ASSOCIATES, *General Biology*

CHAPTER III. THE OBJECTIVES OF WORLD-CITIZENSHIP

Types of co-operation—Transportation—Labor — Capital — Scientific co-operation—Health work—Social co-operation—Control of the drug and liquor trade—The League of Nations—Summary—Selected references

IN this chapter we shall give consideration to the changes in the life of the world which we may expect to result from education for world-citizenship. We shall thus set up the remote objectives of such education and try to answer the questions: Of what use is such education? What is it trying to accomplish?

Types of co-operation.—World-citizenship finds its remote objectives in (1) economic, (2) scientific, and (3) social improvement through co-operation. In the economic field we may conveniently distinguish three phases; namely, co-operation in transportation, co-operation of labor, and co-operation of capital. Each of these we shall consider briefly and in turn, pointing out how human welfare would be improved by the application of world-citizenship to these fields of co-operative endeavor.

Transportation. — International commerce and travel bring about a vast interchange of commodities and passengers. This commerce must be carried on safely and expeditiously. An accident to a steamship or a railroad train may involve the loss of lives and property. Undue delay in making shipments of commodities may mean discomfort or starvation to those who await the delivery of

the goods. The need of co-operation in this field has long been recognized, and it has been most fully worked out in transoceanic commerce. To this subject international law was early applied. The ocean is no respecter of international distinctions, and the need for co-operation on the high seas has always been urgent. We find therefore many useful and effective regulations, international in scope and observance, official and semi-official, on the subject of conduct on the seas. These regulations cover methods of packing and shipping, rules for assistance and salvage at sea, international iceberg patrols, and ship quarantine rules.

Labor.—Organized labor has been a pioneer in international co-operation. The aims of labor in organizing on an international scope have been: first, to promote good working conditions and living wages; second, to agitate against war; and, third, in the case of the revolutionary "Internationals" of 1864, 1889, and 1919, to bring about the downfall of the capitalistic system of production. There is at present an International Labor Conference and Office, membership in which is limited to those nations which hold membership in the League of Nations. Annual meetings are held. The Conference attempts to regulate such matters as the length of the working day and week, employment agencies, dangerous trades, labor emigration, child labor, and employment of women. The United States is not officially a member, not being a member of the League. The education of the workers of this country in world-citizenship would at least make for an intelligent interest in the valuable work of the Labor

Office and perhaps allow for an unofficial co-operation with it. Such interest would tend to give a broader and more humanitarian scope to the aims of organized labor and to make that organization more effective for good.

Capital.—Foreign trade is a potential force either for conflict or for co-operation. There is little evidence that the potentialities of trade as a promoter of peace are being fully utilized, although international trade in its present great proportions is capable of exerting a powerful unifying effect. Without the mass production made possible by capitalistic investment this trade would not exist. Furthermore, capitalistic enterprises of the "conservative" type may act in a negative and indirect way for the preservation of peace. That is, the conservative capitalist is likely to fear the effect of war on his investments and to shrink from it accordingly.

On the whole, however, we agree with Professor Charles A. Ellwood that capitalists and capitalism have, in the past, needlessly increased the antagonism between nations:

> Through their control of government the capitalist class in Western civilization have often used the machinery of state to promote their own interests. They have demanded new markets for their goods and immense armaments to protect trade and commerce, and have not scrupled to use Machiavellian statecraft to reach their ends. They have thus bred war and the spirit of war between nations.[1]

This does not constitute a plea for the abolition of the capitalistic control of production. With economic

[1] *The Social Problem,* pp. 162, 163.

problems, as such, we are not here concerned. The application of the argument is this: that we might well expect a training in the habits of thought and action implied in world-citizenship to take effect in ending such tactics as Ellwood describes in the quotation above. There are a number of fields of co-operation open to capitalists, such as safeguarding trademarks internationally, international regulations against pirating of inventions and copyrights, the prevention of "dumping" and other forms of unfair competition, discouraging improper exploitation, and improving methods of manufacture and exchange.

Such an organization is already well begun in the International Chamber of Commerce. This association of business men was planned at a trade conference at Atlantic City in 1919 and formally organized the following year at Paris. The function, methods, and organization of the International Chamber of Commerce may be gathered from the following statement:

> To facilitate the commercial intercourse of countries, to secure harmony of action on all international questions affecting finance, industry, and commerce, to encourage progress and to promote peace and cordial relations between countries and their citizens by the co-operation of business men and organizations, devoted to the development of commerce and industry.
>
> The International Chamber is a confederation of the many economic forces of the countries included in its membership, united in each country by a national organization.
>
> Its principal features are: A council; general meetings; national committees; international headquarters.
>
> Its means of action are: Conference of experts; referenda; inquiries of economic nature and publications of the results thereof; such other means of action as may from time to time be found desirable.

We must not forget that peace is only a single aspect of education for world-citizenship. If such results as just described can be accomplished through the proper type of education, it would be well worth while to organize such training quite apart from any considerations regarding the preservation of peace.

Scientific co-operation. — In the field of scientific thought and experiment the situation presents a hopeful aspect. Learned societies of international scope are many and well organized. These societies do much useful work in comparing the results of experiments, organizing knowledge, facilitating foreign study, making universally available the important discoveries in the fields of science and art, arranging exchange professorships, imparting an international point of view to their members, encouraging friendships which span national boundary lines, and issuing publications which circulate throughout the world.

But science has its competitive as well as its co-operative side. In most cases this competition is productive of good results. This was the type of competition which Pasteur had in mind when he said,

> Let us strive in the pacific field of science for the pre-eminence of our several countries.[2]

Often, however, scientific inventions are applied to large industries. When this occurs the competition which results is often far different from the "pacific fields" which Pasteur mentioned. In place of the "spirit of discovery and service" we see a narrow, dog-in-the-manger attitude which is determined to keep all others from enjoying the

[2] Quoted in Raymond Leslie Buell, *International Relations,* p. 280.

fruits of research, though there be enough for all. Perhaps there is no field of applied science in which this competition is so keen, so selfish, and so charged with danger to the welfare of humanity as in the manufacture of munitions. It has been claimed that the armament race is constantly stimulated by the manufacturers of weapons and explosives. If this be true and if any education can win over the young men who will soon be at the head of these concerns to a wider and saner view of life, let us have it.

Health work.—Co-operation is most marked in those fields of applied science which are generally distinguished by the adjective professional. In medicine, particularly, we have a splendid example of science in co-operative effort. The International Office of Public Health, organized in 1907; the Epidemic Commission of the League of Nations, 1920; and the Health Organization of the League, officially created in 1923, have been the chief co-ordinating agencies. They have published information on threatened epidemics, controlled epidemic outbreaks in the Orient through the Singapore office, arranged for international study tours of public health officers, prepared standard lists to facilitate the study of mortality and morbidity, standardized drug and antitoxin formulae, and waged war on pestilence-bearing vermin. Given the support of an enlightened public opinion, still more could be accomplished. One important subject which is worthy of further study is the matter of the causes and control of epidemics. These scourges do not hesitate at national boundaries and no nation ought to stand aloof from co-

operative efforts to control them. National action is often ineffective. World-citizenship, we might expect, would make evident to coming citizens the inadequacy of local efforts at control and would lend encouragement to the further development of international health work.

Social co-operation.—In general the social phases of world-citizenship are better developed than either the economic or scientific phases. The dividing line between social and political problems is difficult to draw and many of the topics to be discussed under this heading are of political as well as social significance.

Control of the drug and liquor trade.—The trade in illicit, habit-forming drugs and in unauthorized liquors is a problem of international importance. For a half-century and more, individual governments by national legislation of various sorts have attempted without success to abate these evils. Nor have treaties between two or three powers brought satisfactory results of more than temporary duration. The Hague Convention for the Suppression of the Abuse of Opium held in 1912 and the Opium Conference of 1924–1925 have perhaps been of some help. But anyone can be convinced that the traffic continues and that the problem is unsolved if he will take the trouble to read his daily paper and note the frequent mention of drug addicts, smugglers, and traders. The sale and consumption of the habit-forming drugs continue. The desirability of control is admitted by everyone. But, in effect, the so-called "practical" considerations complicate the situation and the fact that large financial gains are inherent in the production and sale of the drugs adds still more to the

difficulty of the matter. The problem presses for a solution. Much of the crime, delinquency, and dependency from which the world suffers has been demonstrated to be due to the drug traffic. The physical and moral wreckage which the use of these drugs leaves behind it demands immediate action. Although the persons who use the drug do not possess a controlling influence in the government of the nations, the traffic continues.[8]

This situation illustrates very well the failure of diplomacy and of local or national legislation to deal with such a problem. What is needed is to create a sentiment of responsibility for world welfare. Once this is accomplished the diplomat and the legislator can proceed. Until it is accomplished, both are helpless. The teacher must come to the aid of the diplomat. The school, through instruction in world-citizenship, is eminently qualified to create the desired sentiment of responsibility. But as yet no such sense of world-wide responsibility has been generally created, nor will it be created until the civic instruction in schools oversteps national boundaries.

Similar conditions apply to other related issues such as the liquor traffic among uncivilized peoples, the smuggling of liquor from a "wet" country into a "dry" one, the slave trade, the cruel exploitation of helpless "backward" races. On all of these issues, the method of diplomatic adjustment has failed, and failed repeatedly. Diplomatic methods are valuable but they are helpless without the aid of an enlightened and humanized public

[8] For an excellent summary of the political facts relating to this problem and to other problems discussed in this chapter, see Buell, *op. cit.*, chapter xi.

opinion. The school should assume its great task and its great privilege in encouraging the growth of such an attitude of mind as will best make for a solution of these perplexing problems.

The League of Nations.—As a final manifestation of world-citizenship which is both social and political we shall mention the outstanding effort now being made to establish peace and international co-operation. Every first-class power in the world, except the United States, is now a member of this organization. Nothing like the League, in purpose or in scope, has ever been established before. Instruction in the elementary facts about this organization would surely be included under the head of education for world-citizenship.

> The task before us is the stabilization of public opinion upon a basis of international ethics. . . . . This transformation can only be accomplished through the gradual establishment of the *mores;* and the force upon which we must rely is that of education in the wider sense.[4]

The quotation above represents the opinion of most students of international relations. There seems to be general agreement that whatever may be the merits of the League of Nations, the World Court, or any other form of international organization, education is the controlling factor in making the world a pleasant and peaceful place in which to live.

Summary.—The purpose of the brief chapter just completed is to answer the questions: Of what use is

[4] Jessie Wallace Hughan, *A Study of International Government,* p. 376.

world-citizenship? What can we expect it to accomplish? We have seen that world-citizenship can express itself through many avenues of co-operative endeavor, social, economic, and scientific. Consideration has been given to such social-political phases of co-operation as the attempts to control the drug trade, the illicit liquor trade, and the exploitation of native populations. Economic co-operation is illustrated by the international agreements affecting transportation and communication, and by the need for international thinking among workers and employers. Scientific co-operation has been discussed under two aspects, the industrial and the professional. We have seen that industrial, scientific co-operation needs a more generous spirit than generally controls it at present. Professional, scientific co-operation, especially in the medical field, is well established internationally. This co-operation needs further support and encouragement. In every example of needed co-operation, an attempt has been made to show that education is the key to a new and finer success, and that without education for world-citizenship the chances against success are overwhelming.

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CHAPTER IV. SOME PSYCHOLOGICAL AND POLITICAL PROBLEMS

"World citizenship will be little more than a meaningless phrase unless, along with well-organized and persistent instruction about a world community, it also affords to the boys and girls of the world actual experience in international contacts and co-operative enterprises."—ARTHUR W. DUNN

"The best preparation for the character required for democratic citizenship is that which trains the child to take a free and real share in the responsibilities of the groups to which he belongs."—HENRY NEUMANN

CHAPTER IV. SOME PSYCHOLOGICAL AND POLITICAL PROBLEMS

Sympathy as a factor in world-citizenship—Co-operation, a skill and a habit—Developing sympathy—Skill in co-operation—Making sympathy and co-operation habitual—Are children able to acquire social concepts—Democracy, a political problem—Summary—Selected references

ANY valid scheme of education must be based on psychology. Education concerns itself with the change or direction of human behavior. Psychology concerns itself with the study of the laws which control human behavior. The relation between the two studies is obvious. What, then, are the psychological problems involved in education for world-citizenship? It will be useful to recall at this point what we mean by the term world-citizenship —a disposition toward world-wide, sympathetic, peaceful co-operation, based on democracy. Three of the four terms of this definition raise psychological problems, namely: sympathy, peace, and co-operation. The fourth term, democracy, is a problem in politics. We shall consider the psychological problems first.

Sympathy as a factor in world-citizenship.—Sympathy is a subjective attitude of the utmost importance in all forms of social life. The term sympathy has been used in a number of contexts and not always with the same meaning. Professor Ellwood makes a useful distinction between organic sympathy, impulsive sympathy, and reflective sympathy.[1] The first type, organic sympathy, is imi-

[1] C. A. Ellwood, *The Psychology of Human Society,* pp. 370–375.

tative as far as the feelings are concerned. Thus a child becomes afraid when he perceives pallor, trembling, or other evidences of fear in the conduct of another. This is the simplest type of sympathy. The second type, impulsive sympathy, is an emotion which involves altruistic feeling. It goes further than organic sympathy because it causes regret or rejoicing based on evidence of these feelings in the conduct of another. This form of sympathy, says Ellwood, is "the basis for all forms of natural affection between individuals." It appears that impulsive sympathy depends on organic sympathy. The third type of sympathy is that controlled by reflective thinking. Reflective thinking does not necessarily imply a high type of reasoning, such as problem-solving. On the contrary, the third type of sympathy generally depends on imagination which gives rise in turn to reflection. It is the ability "to see ourselves as others see us" that involves reflective sympathy, together with the converse ability to judge of others as we judge ourselves. It is this reflective sympathy, based on imagination, which is referred to in the definition of world-citizenship just advanced. It should be noted that reflective sympathy depends on the two preceding types, the organic and the impulsive.

Co-operation, a skill and a habit.—A second term in our definition is co-operation and it constitutes a second psychological factor in our problem. Co-operation is not so much an attitude like sympathy as it is a habit. It is probably not instinctive. It may, to be sure, arise from some primitive urge, such as the "instinct of gregariousness," or from an emotional drive such as the love of

others or the hatred of some person or force considered by all the members of a given group to be a common enemy. We often speak of "born co-operators," but the term is probably a misnomer. Co-operators are made, not born. It is unlikely that any given individual has an inherited impulse to co-operate which is stronger than that generally found among other members of the same species. It is nearer the truth to call such persons "habitual co-operators," thus indicating the rôle which practice and training have had in bringing about this quality in an unusual degree. If the prospective rewards of co-operation are proportionately great, if the person has an opportunity to secure these rewards by co-operation, and if he is aware that these rewards will follow, then co-operation is likely to be practiced until it becomes a habit. This process will be more fully described at a later point in this chapter.

Co-operation includes another factor besides habit. Successful co-operation requires skill. There are many ways in which skill may be acquired. It may be gained in part through instruction, by directed practice, by random "trial and error" procedure, or by a combination of these methods. However learned, co-operation is manifestly a skill which stands high in importance for the civilized human being.

To summarize thus far: Education for world-citizenship has a psychological background which centers around the problems of sympathy and co-operation. (The consideration of peace as a factor in world-citizenship is reserved for a separate chapter, chapter v, which will discuss the problem of the fighting instinct.) Sympathy, we see, is reflective and imaginative, and co-operation involves

both skill and habit. Our problems, then, may be thus stated:

1. How can sympathy for others be developed?
2. How can skill in co-operation be taught?
3. How can sympathy and co-operation be made habitual?

We shall consider these problems in order.

Developing sympathy.—Sympathy, as we have seen, depends primarily on imagination. Reflective sympathy depends on the impulsive type, and this cannot be felt until we "put ourselves in the other fellow's shoes." To illustrate: when the man of wealth imagines the sufferings of the poor he is likely, though not certain, to feel sympathetic toward them and consequently to express his feelings in behavior of a charitable sort. Similarly, when the people of the United States heard of the great Japanese earthquake disaster of 1925, they gave generously to the relief of the stricken people although diplomatic relations between the two nations were somewhat strained at the time. The American people felt, no doubt, that "it might have been ourselves," and their sympathies caused their pocketbooks to open. It is generally true also that the more clearly one imagines the sufferings of others the more sympathetic is the attitude resulting and the more charitable will be the resulting behavior. This is one reason why appealing pictures are used by charitable organizations in their drives. It also explains a callousness, otherwise unexplainable, on the part of some people to appeals for help. Their imagination has been blunted or weakened until they can no longer realize the feelings of

others. Of course, it is possible to behave in a charitable manner without going through the process of imagination. But this is not sympathy. True reflective sympathy is impossible without the imagination. Dr. Giddings, indeed, goes farther and states it as a law that the sympathy between two groups is directly proportionate to their consciousness of resemblance.[2] The education of the sympathy, then, appears to be closely connected with the development of the imagination.

Professor Bolton has summed up the matter of the education of the sympathy and the imagination as follows:

> To really sympathize, one must put himself in another's place. This often requires imagination of the other's states. To imagine anything, one must have had a previous experience of that thing. . . . . Circumscribed experiences often make it impossible for an individual to have broad sympathies. . . . . From the standpoint of social needs it is greatly to be desired that children become sympathetic with the various forms of political and social organizations. This can only be accomplished by obeying the laws of the development of sympathy; viz., by giving a thorough knowledge of those things with which children ought to sympathize. The classes of people who are out of sympathy with institutions are the ones who do not understand them.[3]

In working with children we have an ideal field for the development of sympathy through imagination. The imagination of children is highly mobile and suggestible. Although less accurate and orderly than adult imagination, the imagination of children is extremely vivid. Children

[2] Franklin Giddings, *Descriptive and Historical Sociology*, pp. 297, 298.

[3] Frederick Elmer Bolton, *Everyday Psychology for Teachers*, pp. 153–155.

will be found very responsive to appeals for sympathy which are based on an imaginative picture of the people, institutions, or conditions which demand sympathy. Nor must it be forgotten that imagination depends on experience. Information about other lands, the more direct the better, is a necessary basis for the development of the sympathy necessary to world-citizenship. It is here that the study of geography plays an important part in the development of world-citizenship. (See below, chapter viii.) At present we shall merely state the first rule for developing world-citizenship, reserving the application of the rule for a later chapter.

Rule One: Develop the imagination of pupils by bringing them in as direct contact as possible with foreign lands and customs. This will form a basis for sympathetic feeling toward other peoples.

Skill in co-operation.—Like sympathy, co-operation depends to a certain extent on ability to feel one's self in another's place. However, sympathy is based on the imagination and is primarily emotional, whereas co-operation depends on understanding and is very largely rational. The principal rational basis of co-operation is the perception of benefits which will result from co-operating. A second basis, by no means as effective as the first, is the perception of evil results which will result from failure to co-operate. With this brief statement of the conditions involved we proceed to the statement of a second rule for developing world-citizenship.

Rule Two: Give the pupil an opportunity to become co-operative by supplying him with an intelligent reason

for such co-operation; in short, make the benefits of co-operation apparent.

Making sympathy and co-operation habitual.—More essential than the extension of the learning process to include sympathy and co-operation is the need to make these impulses habitual in their action. We must not lose sight of the fact that the natural process of forgetting soon weakens the effects of instruction. Then, too, there is always the counteracting effect of the "jingo press" and similar agencies which work against the humanizing process of education. Unless sympathy and co-operation are fixed in the form of habits, we can have no assurance that they will not be swept aside in moments of stress. Once these impulses are fixed as habits we may depend on them to act to prevent hatred and all forms of organized international conflict.

William James in his classic chapter on "Habit" has stated the laws which apply to the formation of habit.[4] Briefly stated, these laws require that we (1) launch the proposed habit with a strong initial effort, (2) permit no exception at any time, and (3) make use of every opportunity for practice. The first of these rules presupposes a strong purposefulness, the second presupposes enthusiasm in building up the habit and pleasant associations in connection with its practice, and the third rule presupposes abundant opportunity for practice with a continuous motivating force. Upon the basis of these three rules of James, a third principle of education for world-citizenship may now be stated.

[4] *Principles of Psychology,* Volume I, chapter xi.

Rule Three: Make sympathy and co-operation habitual by giving them adequate motivation, by maintaining enthusiasm and the attitude of success, and by affording frequent opportunity for satisfying practice.

This rule, and the two preceding it, are basic to the whole method of educating for world-citizenship. They ought to guide the efforts of the teacher every day, and if they do, progress is certain. One caution should be offered at this point. It is incorrect to speak of building up a generalized habit of co-operation. Because a boy co-operates with his gang in planning a raid on an apple-cart, there is no assurance that he will co-operate equally well in maintaining good student government at his school or, later, in helping to maintain peaceful relations between his country and the rest of the world. There are elements in common to all three of these cases of co-operative effort. These common elements will work equally well under any circumstances. But these three cases also differ; there are certain elements in the total situations which are not common to all. The boy will need training and practice in the actual field where co-operation is desired before it can be depended upon. It is this fact which makes so valuable the training given by the Junior Red Cross (see above, chapter ii), because it affords practice in social co-operation in the fields where world-citizenship manifests itself.

Are children able to acquire social concepts?—At this point it may be well to anticipate the objection of those who will claim that it is not possible for children to acquire, appreciate, and apply such social concepts as co-operation and sympathy. If this objection be true, it

would apply not only to education for world-citizenship, but also to education for citizenship in the narrower sense, and indeed to all forms of character education.

Two experiments have recently been reported which show that it is entirely possible for children to acquire social concepts under the proper conditions of training. Dr. Meltzer made a careful study of the social concepts of children according to the accuracy, age-level, and content of the concepts and the training of the children. His conclusions, based on an individual oral examination of the social concepts of 333 school children, show that most of these children were not receiving accurate or usable social concepts from their conventional social science studies. Concepts of a sort they had acquired, but they were not the concepts that society wishes them to acquire. There were, however, in the group of 333 children some who were enrolled in Speyer School, an experimental school conducted jointly by Columbia University and the public school authorities of New York City. In this school a special series of pamphlets had been used as the basis for the course of study in social science. The children who were not enrolled in Speyer School had not used the pamphlets. Meltzer found that

> . . . . children who have used the pamphlets showed a clear superiority in grasp of concepts over those children who have had the conventional courses. . . . . The difference in intelligence was not sufficient to warrant its acceptance as an explanation for this superiority . . . . [It is] fair to conclude that to the extent that the children's grasp of the concepts is an indication of trained and informed intelligence, the differences herein described demontrate the clear superiority of the Social Science pamphlets over

the conventional course in making for a trained and informed intelligence.[5]

Meltzer's phrase in the above quotation is "clear superiority," and it is not exaggerated. A few of his figures will be quoted at this point to show how truly marked is the superiority of the social concepts of the children using the pamphlets. By a semi-objective method of scoring the accuracy of the social concepts of the children studied, it was found that the eighth-grade students who had used the pamphlets averaged 153 points, whereas the twelfth-grade children who had used the conventional course of study averaged 142 points, or eleven points below the eighth-grade children in the pamphlet group. The special pamphlets had brought the children farther in eight years than the regular course of study had in twelve years. Again, six ninth-grade students of the pamphlets averaged 161 points and fifty ninth-grade students of the regular course in social science averaged but 86 points. So clear was the superiority of the former group that their median score was not reached by any of the fifty in the regular group.

Of course, the point here at issue is not the value of the particular pamphlets used. What the experiment shows in this connection is simply that training does make a difference and that the social concepts of children can be made more accurate by proper training and a well-devised course of study. The study does show that the argument that children cannot, under any type of training, acquire desirable social concepts is untenable. It shows

[5] Hyman Meltzer, *Children's Social Concepts*, pp. 58 ff.

that by the right training accurate and desirable social concepts can be developed.

A second study which has a bearing on this point is that of Dr. G. B. Neumann. Neumann restricted his study to high-school students and to international attitudes, whereas Meltzer used students in grammar grades and high school and used social concepts from many fields. The former used a multiple-choice questionnaire covering 109 international problems with 1,110 high-school students in six states. Nearly all of his subjects were seniors at the time the questionnaire was administered. His study gives good evidence that students, as they approach high-school graduation, have many clearly defined and strongly maintained international attitudes. He found, for instance, that although these students tended to believe in the innate superiority of the white race, they were emphatic in their denial that weak nations are weak because they are born mentally inferior; that they hold typical nationalistic views which are not consistent with international good will although the students deny that these views ought to lead to ill will among nations; that they are opposed to imperialism; that they are divided on the issues of militarism, though they favor preparedness; that their attitudes are unfortunately confused when their desire for national economic prosperity becomes involved with the rights of other peoples; that they definitely oppose proletariat co-operation for the establishment of a world state; that they want to be correctly informed on affairs of international significance and regard anyone who will deliberately misinform them as an intolerable enemy of humanity; that they appreciate the rights and worth of

other nations, world-wide humanitarianism, and international co-operation so long as these attitudes do not come into conflict with their strong sense of nationalism.

By the use of a statistical method, Neumann was able to show to what extent training and environment control the international attitudes of the students. For instance, in two towns apparently similar in all respects, one was strongly militaristic and the other was strongly anti-militaristic. The presence of a famous and popular military academy in the former town constitutes a reasonable hypothetical explanation of the difference in attitude. Of this difference in attitude, Neumann writes:

> When products differ so widely the producing forces must differ widely. These forces may be found in the Great School or in the formal organized school or in both.[6]

These two studies then agree that social concepts or attitudes are susceptible of training. They show that by the time for graduation from high school is reached social attitudes are more or less fixed. It is evident that, in order to bring about desirable attitudes, training must be given before this time. Training after this time may be possible, but it would be very difficult as compared to training in social attitudes given in school. The children will acquire attitudes of one kind or another. What these attitudes shall be like, whether desirable or inimical to society, rests very largely with the persons responsible for controlling the training and environment of children.

Democracy, a political problem.—It will be recalled

[6] George Bradford Neumann, *A Study of International Attitudes of High School Students*, p. 80.

that our definition of world-citizenship includes the phrase, "based on democracy." In what way is democracy related to world-citizenship? We may as well admit that even in the most democratic countries democracy is still in its infancy. It is true that in the United States and in many other countries the people have full power, constitutionally, to control the affairs of their own nation. This power, however, is never fully exercised. The popular conception of democratic government ends with the privilege of casting a ballot for one or another of a list of previously selected candidates and in favor of, or opposed to, a few referendum measures of more or less importance. For many citizens, the idea of democracy has not even reached this point; they do not vote for years at a time and many perhaps never use their right of suffrage.

The citizens of a real democracy will not be content to cast their ballots for a candidate because his name appears on the list, but will take an active part in selecting the candidate in the first place. More important, the citizens of a real democracy after electing their representatives will see that these representatives really represent the majority of those who elected them to office. Still more, and here we reach the important point for present purposes, the citizens of a real democracy will know and control the actions of their representatives in all aspects of the management of their country including relations with other countries. Secret treaties, for instance, will never be tolerated; nor will any public officer "for political reasons" or "for reasons of state" be permitted to withhold from the people full knowledge of any of the dealings of their nations with others. In short, the individual citizens

of a true democracy will take such a vital and sustained interest in the affairs of their country, local and international, that government by the people, for the people, will be a literal reality. Under such conditions the most rapid progress toward world-citizenship can be made.

Sympathetic, peaceful co-operation among nations cannot exist unless each nation concerned is democratically controlled, that is, actually directed by the wishes of its citizens. So long as nations are ruled by autocratic minorities, even though democratically elected, there will always remain the danger of that greatest enemy of world-citizenship, international warfare.

It has been the ruling minorities (hereditary or financial) who have for the attainment of their own ends stirred up strife in their own countries, fostered international distrust or hatred, and plunged whole nations into warfare. The great World War would never have been fought, and all its waste of human life, energy, and wealth would have been avoided, had true democracy ruled in the nations involved.

In this connection it should be noted that probably all wars have been fought by those who would have voted against warfare if all the facts in the dispute could have been placed before them without exaggeration or appeal to passion. To prove this point we will classify the fighters in any war as follows:

1. *Standing armies* composed of regular, professional soldiers who naturally have no choice but to obey orders. However, it may reasonably be assumed that this class of fighters, though ready for war should their country's safety appear to demand it, would require positive proof

of such necessity before voting to engage in a conflict which would very likely cost them their lives.

2. *Conscripts,* who also have no choice in the matter. But, as they have fought as conscripts and not as volunteers, we may safely assume that their vote would have been in favor of peace.

3. *Volunteers,* who may be sub-classed as follows:

a) Those who volunteer in the midst of wartime excitement, although often without a very definite knowledge of the causes of the war. This class readily enlists under the influence of flying flags, military music, and cheering crowds. But the environment of the polling booth and ballot box would not appeal to their emotions in the same manner as the recruiting station and the drill field. For this reason most volunteers of this type, though eager to enlist after war is declared, would not be likely to cast votes in favor of declaring war.

b) Those who volunteer after mature consideration of all the information available, and, with due deliberation on so momentous a question, decide that this is the right and reasonable course for them to pursue. It is evident that this class comprises practically all the fighters who would have voted for war had opportunity been given. Most people agree that a very small proportion of the fighters engaged in the last great war (or any other war for that matter) come under this classification. It may reasonably be assumed that approximately the same proportion would hold good in a ballot covering the nations involved.

It thus appears that had the nations concerned been under a truly democratic government and had the decision,

peace or war, rested with the majority, the World War would never have been fought.

It is not the intent of the paragraphs immediately preceding to furnish an appeal for referendum on all declarations of war or for any similar legislative action. With such problems we are not here concerned. All that we do wish to show is the importance of the element of democracy in the definition of world-citizenship and the consequent importance of education for democracy in a program of education for world-citizenship. Democracy is an essential foundation. In this sense, all training for intelligent participation in democratic control of affairs of the country is part of education for world-citizenship. We have come to regard the school as the prime agent of society in giving this training. That this discussion should lead us to conclude that a good citizen of a democracy is also, and for that reason, a good citizen of the world, serves to reinforce the argument advanced in chapter i. There can be no conflict between the best training for national citizenship in a democracy and for world-citizenship. The two forms of training are but parts of one whole, and they depend on one another.

Summary.—This chapter has first presented three psychological rules for education for world-citizenship. Briefly stated these rules are: (1) secure sympathy by developing imagination and building up a store of information about foreign countries; (2) secure co-operation by making it seem reasonable and worth while; and (3) make these impulses habitual by initial motivation, continued enthusiasm, and abundant practice. We have seen

further that the development of such social concepts in children is not impossible. Results from recent and reliable experiments have been used to prove the point. We have also shown the significance of the word "democracy" in the definition of world-citizenship: Democracy is an essential element in world-citizenship, and training for civic responsibility in a democracy is a phase of education for world-citizenship. We now turn to the study of a more complex psychological problem, one which is basic to education for world-citizenship; namely, the problem of peace and "the fighting instinct."

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CHAPTER V. FIGHTING INSTINCT AND FIGHTING HABIT

"It is probable that the habit of pugnacity arises genetically from the rejection employed in self-defense . . . . fighting throughout the animal kingdom is defensory and protective in character. The animals have no inborn desire to fight."—Floyd Henry Allport, *Social Psychology*

"If it can be shown that even one flourishing group of animals has evolved into its present prosperous stage without its members engaging in internecine strife, that is enough to prove that warfare is not necessary for evolution."—Wallace Craig, *International Journal of Ethics*

"War, we are told, is founded on an ineradicable instinct for fighting; it is vain to speak of abolishing war until we have changed unchangeable human nature. . . . . As to the instinct for war, when we examine it carefully we seem, interestingly enough, to find the strongest support for war to be not in instinct but exactly where education itself has been the potent factor; namely, in socially inherited customs and traditions."—William H. Kilpatrick in Ogburn and Goldenweiser, *The Social Sciences*

CHAPTER V. FIGHTING INSTINCT AND FIGHTING HABIT

Is there a fighting instinct?—The definition of instinct—Significance of the theory of a fighting instinct—The biologic argument for the fighting instinct—Pugnacity has no specific stimulus—Animal behavior and the fighting instinct—What, then, causes fighting?—Lack of meanings as a cause of fighting—Education as the acquisition of meanings—Nature avoids conflict—Conflict not satisfying—The "blood lust"—Fighting as habit—Warfare and the fighting instinct—Primitive and civilized warfare—Summary—Selected references

THE crucial sociological problems of world-citizenship center around those warlike activities of men which are commonly said to be due to the "combative instinct." This instinct, often called also the instinct of aggression, of pugnacity, of fighting, of conflict, etc., is very commonly made the scapegoat for war. Because it is called an instinct people regard it as an all but irremovable stumbling block in the path of human progress toward ever wider co-operation.

Is there a fighting instinct?—This chapter is intended to examine the evidence for the theory that man possesses a "fighting instinct." In discussing this topic we shall find it necessary and profitable to give some consideration to such related topics as the nature of instinct itself, the evolution of human warfare, the characteristics of fighting among animals and men, and the controversial question of the hygenic and dysgenic effects of modern wars.

It appears to the present writer most unfortunate that pacifists and other workers for international co-operation have generally been contented to base their plans upon

what we may call, for lack of a better term, a militaristic psychology. We read, for instance, of "the rooted bellicosity of human nature."[1] We are told that "War has its origins in the pugnacious character of man."[2] And again, "We are forced to regard the instinct of pugnacity as a very strong hereditary tendency in the human species."[3] It is little wonder that the path to peace is so beset with difficulties in view of the generally accepted conclusion that fighting is instinctive. If it can be shown (1) that the very existence of a fighting instinct is an unproved assumption, and (2) that, even admitting the possibility of the existence of an instinct to fight, there is not the slightest evidence that such an instinct either initiates or prosecutes modern warfare, then we shall have a new and simpler basis for a plan of education aiming at international peace and agreement. If we are to regard cooperation as essential to a proper existence for human beings, the doctrine of fighting as an instinct is a doctrine of despair.

The social and political consequences of the theories of fighting as an instinct and of the causal relationship between pugnacity and war are of the most significant and far-reaching variety. It appears to the writer that these theories have been accepted and circulated without any careful examination of the evidence upon which they rest. What proof have we of the existence of a fighting

[1] William James, *Memories and Studies,* p. 300.

[2] Emory Bogardus, *Essentials of Social Psychology,* new edition, p. 229.

[3] Charles A. Ellwood, *An Introduction to Social Psychology,* p. 198.

instinct in the first place, or of its potency to cause and prosecute international warfare in the second? Let us examine the evidence.

The definition of instinct.—One source of confusion in our thinking about the "fighting instinct" is the vagueness of the term itself. The word instinct is quite generally used inaccurately by non-technical writers, as has been clearly shown by Professor Bernard.[4] Almost every possible form of behavior, mental set, or emotional response has been called "instinctive" by one writer or another. We hear of so-and-so's "instinctive reliance upon the opinions of his friends," of "the instinct of every red-blooded American boy to want to own a gun and a radio," and even of "the instinctive reverence of our youth for our national ideals and standards." Such uses of the terms "instinct" and "instinctive" are not justified. Writers in the field of social science are more consistent as individuals in their use of the terms, and perhaps it may be said that as a group they agree pretty well as to their meanings. Yet even these social scientists by no means agree as to the systems of behavior which they include in the category of instinct. Bernard[5] in his study of the literature of the subject found no less than three hundred and twenty-five separate groups of types of instincts mentioned.

Are we to understand that any behavior systems that cannot be explained or otherwise classified are to be called instinctive? Professor McDougall, indeed, writes, ". . . .

[4] L. L. Bernard, *Instinct, passim.*

[5] *Op. cit.*, chapter ix.

these words 'instinct' and 'instinctive' are commonly used as a cloak for ignorance."[6]

There could, of course, be little objection to allowing the use of such a cloak if it were generally understood that by instinct one simply meant a cause for action that could not otherwise be explained. But this is precisely what is not generally understood. The term has come to have a rather definite meaning. The category of instinct is limited to those tendencies which are innate and which operate causally independent of education and of all other forms of previous experience. Along with this basic definition, occurs the idea that whatever is instinctive is, at least in a given individual, relatively permanent. Two other concepts are also associated with the idea of instinct. Instincts appear to be universal within the limits of the species and they manifest themselves by definite and specific responses to definite and specific stimuli. A composite definition of instinct worked up from the opinions of many authorities would surely include these four attributes: innate and permanent in the individual, and universal and specific in the species.

Significance of the theory of a fighting instinct.— There is no intention to question here the validity or usefulness of any particular definition of instinct which might be advanced. But we ought to note that anything can be proved instinctive if one is allowed to begin with his own definition of instinct. Since the term has been generally used to describe tendencies to action which are practically, if not entirely, impervious to attempts at

[6] William McDougall, *An Introduction to Social Psychology*, p. 22.

change or repression, it is of greatest importance socially that we be very sure of our ground before we venture to classify any type of behavior as instinctive. Label any behavior "instinctive" and you label it "Hands off!" This is of special importance as regards the "fighting instinct." Merely by applying to fighting the term instinct a quality of permanence and finality is given to it which discourages further speculation. International conflicts, both military and economic, are likely to continue as long as it is generally felt that efforts to end them are, after all, useless gestures—Canutian commands issued to an unheeding tide of imperious and instinctive surges.

On the other hand, if international conflict is not the resultant of instinctive forces, then the problem of educating for world-citizenship is greatly simplified and our hopes for success are very greatly enhanced. The thesis suggested here is that fighting is not nearly so fundamental a type of behavior as has been so frequently supposed and that it probably ought not to be called instinctive. It is certainly not universal nor specific; and it has never been proved unchangeable or innate.

The biologic argument for the fighting instinct.—The theory of a fighting instinct in man is based in large part upon a theory of its biologic utility. The race, so runs the argument, has reached its present position by a method of survival in which fighting ability has been a potent factor. Since fighting ability had a real utility in the struggle, it became a factor in selection. It had survival value. The good fighter tended to survive and to reproduce his kind. Since this is true and has been true over

long periods of time, the tendency to fight has become ever more deeply rooted in our psychical make-up until it is now ineradicable and may properly be called instinctive.

A few illustrations will suffice to place this argument more clearly before us. In some remarks at a peace dinner in 1910, William James said,

> We are once and for all adapted to the military status. . . . . A millenium of peace would not breed the fighting disposition out of our bone and marrow.[7]

The same philosophy was expressed during the war by an editorial writer in the London *Morning Post*. His words are quoted here, not because of the effectiveness of the argument, but because they constitute an excellent epitome of popular opinion as to the nature of war and the nature of fighting.

> The first function of the State is the organization of the Army. . . . . The second is warfare. That men have so long refused to recognize this fact proves how emasculated political science has become in the hands of civilians. . . . . Wars must continue to the end of history so long as there is a plurality of states. Neither logic nor human nature reveal any probability that it could ever be otherwise. . . . . The spirit of fighting is native to the British race.[8]

From the physiological point of view the argument is presented as follows,

> Survival has been decided by the grim law of mortal conflict, and the mechanism for rendering the body more competent in conflict has been revealed as extraordinarily perfect and complete.

[7] *Memories and Studies*, p. 301.

[8] Quoted by David Starr Jordan, *War and the Breed*, pp. 43–44.

Moreover, the physiological provisions for fierce struggle are found not only in the lower animals, that must hunt and kill in order to live, but also in human beings. Since this remarkable mechanism is present, and through countless generations has served the fundamentally important purpose of giving momentous aid in the struggle for existence, the militarists might properly argue that, as with other physiological processes, bodily harmony would be promoted by its exercise.[9]

With the findings of Dr. Cannon's remarkable experiments, one cannot quarrel. But with the interpretation of the observed facts as represented in the quotation above, we are forced to disagree. The militaristic argument as to the necessity for international warfare is not strengthened at all by the fact that we possess a remarkable mechanism which comes to our aid when we experience the emotion of anger. There is nothing in the reported experiments of Dr. Cannon, so far as this writer is aware, to justify the argument that bodily harmony is promoted by the exercise of the mechanism for rendering the body more competent in conflict. Besides, man is more than an isolated individual being. He is also a social being and his welfare is determined by social as well as by individual factors. As a social being, it seems hardly necessary to point out that man is not and never can be "adapted to the military status" as James asserted.

There are other considerations which tend to discredit the biologic argument for the existence of the fighting instinct. The extent to which fighting in general, and warfare in particular, possess survival value will be discussed in a moment. For the present only, let us admit

[9] Walter B. Cannon, *Bodily Changes in Pain, Hunger, Fear, and Rage,* pp. 287–288.

that fighting possesses survival value and see what follows. It must be at once evident that this admission does not commit us to the defense of fighting as an instinct. We engage daily, almost hourly, in activities of many types which have survival value but which cannot by any possibility be called instinctive. A driver slows down his machine on a slippery road. This action undoubtedly increases his chance for survival. Again, he dons an overcoat before venturing into a blizzard because he believes the lack of the coat exposes him to the danger of pneumonia. The housewife keeps foods which are likely to spoil in a refrigerator and thereby guards against possibly fatal poisoning of her family. These acts are all conducive to survival, yet they are plainly learned activities. No one has as yet claimed that we drive cautiously, dress sensibly, or put food into refrigerators because of any instinct to do these things. So in the case of fighting, even if we admit, temporarily, its survival value, the admission is of no significance in establishing the identity of fighting as an instinct.

Perhaps the most commonly cited argument for the fighting instinct is the fact that when the movements of a baby are prohibited by holding the child's hands tightly or by restraining the movement of the head, screaming and random slashing movements of the limbs occur. Once again, we do not question the fact. But the common interpretation of the fact, we do question. It is generally claimed that these slashing movements are examples and proofs of the working of an instinct of pugnacity. But after all this is a mere assumption; and an unlikely assumption, too. For these movements may just as well

proceed from an innate drive to escape from the restraint or to attract attention and assistance as from a drive to strike the restraining person or objects. If we are going to argue that the blows which result from this random slashing are evidences of the fighting instinct, we have also a right to claim that the exploratory patting and striking of objects and persons with the open hand which is so characteristic of the behavior of babies is also a manifestation of that instinct.

Pugnacity has no specific stimulus.—Professor William McDougall in his famous category of instincts writes that pugnacity "cannot strictly be brought under the definition of instinct proposed."[10] Of the seven principal instincts which Professor McDougall enumerates, pugnacity is the only one which refuses to fit into his definition. This fact alone is sufficient to make one wonder as to the validity of including it at all. The instinct of pugnacity, says McDougall, cannot be completely classified as an instinct because it fails to meet the requirement of having a specific stimulus which calls it into play. The reasoning set up in this way, if cast into syllogistic form, would proceed about as follows:

All instincts have a specific stimulus
Pugnacity has no specific stimulus

However, pugnacity is an instinct

McDougall's *An Introduction to Social Psychology* has been recognized for a quarter-century as authoritative. It has been called "the convenient storehouse" from which writers on sociology and related subjects have drawn for

[10] *Op. cit.*, p. 59.

years. It is not surprising, therefore, that the reasoning given above has met with very general acceptance. Yet it is not sound reasoning; for if anything will not fit into the definition provided for it, either the definition is wrong or the thing is improperly classified. Most of the statements as to the existence of a fighting instinct can doubtless be traced to McDougall's treatment of the instinct of pugnacity. It is only fair to say that the issue is not stated in such syllogistic form by McDougall himself. Much corollary discussion is given to eke out the slender proof, but the fundamental reasoning involved is as has been stated.

Animal behavior and the fighting instinct.—If the fighting instinct comes from many generations of human (and prehuman) ancestors, we would expect to find clear proof of the existence of such an instinct among the lower animals. We find no such proof. On this subject Dr. Allport writes:

> The animals have no inborn desire to fight. Considerations of this sort tend to discredit the militarists' argument that war is inevitable because of an 'instinct to fight.' There is an innate basis for self-defense; there is none for fighting in itself.[11]

Mr. Wallace Craig,[12] in an early and important contribution to the literature of scientific pacifism, developed and applied this theory. He points out that the biologic argument for war exaggerates and misinterprets the facts. The food-getting activity which motivates most animal

[11] Floyd Henry Allport, *Social Psychology,* pp. 58–59.

[12] "Why Do Animals Fight?" *International Journal of Ethics,* XXXI, 264–278, April 1921.

fighting does not enter in the same or even similar way into human conflict. Furthermore, animals show no distress when deprived of the necessity or opportunity to fight. On the contrary, they continue happily in peace with every sign of well-being and comfort. When deprived of food, drink, pure air, their nests, their mates, space to make free muscular movements, or opportunity to frolic and play, animals do show a keen distress. There is evidently some basis here for distinguishing such instinctive activities as food-seeking and nest-seeking from such an activity as fighting. The distinction is well made by Morris Ginsberg, as follows,

> Instinctive behavior . . . . is determined and controlled by a certain craving or want, a special mood or tension of feeling demanding satisfaction.[13]

This mark of instinctive behavior is lacking in fighting.

What, then, causes fighting?—That animals fight is not to be denied. We insist only that it remains to be proved that they fight instinctively. The mere prevalence of a given type of behavior is not sufficient to prove that it has an instinctive basis. But why, if fighting is not instinctive, is it so common? If it be possible to account for fighting by an explanation not expressed in terms of instinct, we have another reason for doubting the instinctive explanation of fighting. Craig, and others, have noted that the amount of fighting among animals is increased by crowding them together. Friendly puppies will become quarrelsome if they are confined in a small box. It is generally considered dangerous to place several wild ani-

[13] *Psychology and Society*, p. 2.

mals in one cage. It seems to be generally true that whenever a herd of animals is driven by any circumstance into a small area, fighting is likely to occur more frequently than when they are not so crowded. But if narrow quarters are conducive to fighting, so are they artificial. There is little enough of the primitive situation in the fighting of caged animals. As if recognizing the necessity of minimizing, not encouraging, combat, Nature avoids conflicts by avoiding contacts. This process is carried on in a remarkable and orderly way in many species of animals. It appears as spacing in the flight of birds. P. Kropotkin[14] sees in the food-storing and hibernation of many animals evidence of the avoiding of conflict over insufficient food supply. Migration of herds from places of scarce food to places where food is plentiful for all is another illustration. The beavers, when any group becomes too numerous, divide into two parties, the old ones going up stream and the young ones down stream, rather than fight for the possession of the old homesite. The mandate of Nature, says Kropotkin, is:

> Practice Mutual Aid! that is the surest means of giving to each and to all the greatest safety, the best guarantee of existence and progress, bodily, intellectually, and morally.[15]

These devices to prevent conflict will be noticed again. At present they are mentioned to illustrate the fact that the rule of tooth and claw in the animal world is by no means universal.

Lack of meanings as a cause of fighting.—Another

[14] *Mutual Aid,* chapters i, ii.

[15] *Op. cit.,* 1902 edition, p. 75.

cause of fighting among animals is the lack of ingenuity sufficient to solve problems of group life. Animals attempt to solve these problems with all their limited intelligence, but they do not always succeed. Their deficiency is one of meanings and concepts. Psychologically this is one of the principal ways in which animals differ from man. A burnt child dreads the fire, but a moth flies repeatedly into the flame until consumed. The moth learns little and slowly by experience. The child learns much and quickly by experience. It is meanings and concepts which make our conduct adaptable, which make it possible for us, within limits, to apply what is learned in one context to another. Because animals lack the capacity of man to form a large variety of meanings from his experience and to detach them as concepts, they are often compelled to fight.

As an example of fighting between two animals because of inadequate supply of meanings, consider the behavior of two pigeons as reported by Craig in the article mentioned above. These pigeons fought bitterly over the possession of a certain bird-house. At the same time there was a second bird-house exactly similar in all respects to the first and located but a few feet away. These birds fought because they were stupid. There was plenty of lodging for both; no survival issue was involved. But they could see no way out of their dilemma and, as a last resort, they fought. Their past experience plus their limited intelligence was not able to supply them with the concept "two-birds-two-houses-and-one-in-each." All they could grasp mentally was the situation "two-birds-one-house." The second house was visible, but it might

as well not have existed. There was no question of instinctive dislike. There was no wish to destroy the other pigeon. There was stupidity; that is all.

Doubtless men, too, have exhibited pigeon-intelligence before now in their conflicts. But it was stupidity and ignorance, not instinct, that drove them on. If we are to extend the list of instincts to include all the examples of man's stupidity we are likely to need a longer list than has yet been presented.

Education as the acquisition of meanings.—Now, it is important to note here that the great aim and function of education is and has been the derivation of meanings and the formation of concepts of the world and of life. In so far as education can build intelligence at all it must do so by this method.[16] Now if a major part of fighting is due to a lack of adequate meanings, and if the purpose of education is to supply meanings, then it is evident that education can, if it will, play a large part in the elimination of conflict. He who would educate children for world-citizenship is not, then, attacking the indomitable fortress of an "instinct." He is simply following the customary task of the teacher in dispelling ignorance. It is not necessary to "change human nature" or to seek for the mythical "moral equivalent of war." It is needful to lead from the darkness to the light. This is perhaps what Matthew Arnold means in "Dover Beach":

[16] Boyd H. Bode, *Fundamentals of Education,* chapter viii, supplies a splendid discussion of the importance of meanings and concepts in education and of the differences between animal and human mental life in these respects.

> And we are here as on a darkling plain
> Swept with confused alarms of struggle and fight
> Where *ignorant armies clash by night!*

Nature avoids conflict.—Another objection to the supposed biologic proof of the existence of a fighting instinct is found in the elaborate and highly successful measures used to avoid conflict among animals of the same species. The phenomenon of "spacing," to which reference has been made above, is an example. Still other methods of avoiding conflict are found in the sounds of warning uttered by practically all of the higher animals before they attack. The hissing of snakes and the growling of dogs before they spring are examples of this tendency. Certainly these warnings can have little survival value for the animal which utters them. Many animals also announce their intention to begin hostilities by a special pose. As illustrations we note the coiling of snakes, the crouching of tigers, the ruffling of birds, and perhaps the clenching of fists in man. It is true that these preparatory movements are of value in winning in case a fight actually occurs. But their value in this connection is not less, nor less often utilized, than their value in preventing conflict. These devices often result in one of the parties to the possible conflict withdrawing without a blow being struck or any other damage done. They are excellent devices for preventing conflict with its inevitable injuries to both sides, and in this sense they do have a real survival value.

Conflict not satisfying.—Another serious objection to the claims for an instinct to fight is the fact that animals do not seek conflict. They do not seek it because, appar-

ently, there is no pleasure in it for them. The mimic conflict of animals at play yields evident satisfaction to the players, but the real fighting of animals gives them no pleasure. We have noted before that the converse of this statement is also true; namely, that animals show no dissatisfaction when deprived of the necessity or the opportunity to fight. Even when another instinct is thwarted, and we have, according to Professor McDougall, the essential and certain starting point for a display of the effects of the fighting instinct, a belated satisfaction of the thwarted instinct will often avert conflict. Still another bit of evidence that fighting is not a "native satisfier" is found in the fact that animals stop fighting at once when their purpose has been attained. Mr. Craig points out that animals rarely attack a prostrate foe and that pursuit after fighting is given up readily enough. Nor is there any evidence that animals delight in causing pain or death to others of the same species. All of these considerations tend to impair the biologic arguments which are often advanced for the existence of a fighting instinct and the consequent inevitableness of war. The arguments of this school of biologists tend to exaggerate the cruelty and extent of natural combat and put an incorrect interpretation on the facts.

The "blood lust."—It seems to have been assumed that not all these arguments apply so well to man. Though all the animals lower than man may appear to be devoid of a fighting instinct, some persons would still suppose that man himself has it. The expression "blood lust" has been applied to this particular human quality of delight in

slaughter. The blood lust, in the eyes of its proponents, is perhaps not so much a desire to fight as an instinct to kill. It is a smaller unit of behavior than is fighting. Hence, the arguments which have been applied to fighting as an instinct are tenable in connection with the blood lust. In addition to these considerations we ought to note that a desire to kill may be awakened in modern man only by highly artificial methods. By artificial methods, we mean such devices as cheers, applause, intoxicants, military music, war songs, and the shouting of epithets. If man possesses a natural blood lust or love of killing it appears very strange that a war cannot be prosecuted without the use of the devices listed above. Even thus artificially stimulated, and bombarded from every angle with appeals to acts of blood, man's desire not to kill frequently puts to despair the forces striving to arouse his will to fight. It is often necessary to dehumanize the enemy in the mind of the prospective fighter so that the task he is called upon to undertake is made to appear, in his eyes, as much unlike killing fellow human beings as possible. Even then it was found in all the nations participating in the last war that a very large number of men would not volunteer for army service. To call this refusal to participate cowardice is doubtless in many cases to call it by its right name, but this will not weaken the force of the argument against the recognition of the blood lust as a human attribute. The men refused to "serve": that is the point. Penalties of unusual severity had to be invoked to compel many of the combatants to take the field. In view of these facts it appears inconsistent and illogical to ascribe the "blood lust" to the great majority of the world's human population.

Fighting as habit.—Although we have been critically examining the evidence offered for the existence of a fighting instinct in man, there could be little use in denying the basic fact of the existence of fighting. And the question confronts us again, if we are not willing to call fighting instinctive, what shall we call it? Let us try the hypothesis that fighting is a habit. It is a well-known fact that habits, once thoroughly acquired, are indistinguishable from instinctive behavior except on the basis of genetic studies which prove the innate quality of the latter. We have seen that fighting fails to meet the generally accepted criteria of instinct. It has no specific stimulus. It is by no means universal in the race (witness all the "conscientious objectors" of history). Its biologic utility, even among the animals, is questionable.

On the other hand, fighting in man exhibits many of the qualities of well-drilled habit. For example, continued practice in fighting seems to build up efficiency as a fighter and a tendency to fight more readily. At the same time, absence of practice seems to break the habit down. Although fighting carries few intrinsic rewards, there are plenty of artificial awards associated with it under modern social conditions to make the acquisition of the habit easy and probable. A highly competitive environment gives abundant opportunity for practice. As a result, we may suppose that the habit of fighting becomes so firmly fixed as to have convinced many people that it is an instinctive activity. The theory of fighting as a habit is not offered here as a proved assertion. The writer claims only that in the present state of our knowledge of fighting the habit hypothesis fits the facts more closely than the instinctive

hypothesis. If this be true, we are compelled to act, logically, upon this better hypothesis until new facts disprove it.

This distinction is one of more than academic significance. Fighting is always an antisocial activity; never more so than when it occurs among nations. Our method of preventing it must be indicated by our best knowledge of what it is. From the point of view of education, alone, the fighting habit is of the utmost importance. Before attempting to control behavior which is thought to be instinctive, the teacher may well pause in doubt. The difficulties of sublimation and the dangers of repression are serious. One thinks twice before he attempts to improve on Nature. But in dealing with fighting as a habit the teacher is on familiar ground, for a large part of teaching consists of habit breaking and habit formation.

Warfare and the fighting instinct.—Thus far we have been considering fighting very largely as it occurs among individuals. How does our discussion apply to group combat, to war? It is probably stating a self-evident fact to say that if there is no fighting instinct in individuals there can be none in groups. The fighting instinct cannot be recognized as a cause of war unless it can be shown to motivate the actions of individuals. The personification of nations in such terms as "two nations are ready to rush into war," or "the pugnacity of nations" is allowable only as a figure of speech; used otherwise it is misleading. Professor Giddings says, "We have no knowledge of any consciousness but that of individuals."[17]

[17] Franklin Giddings, *Principles of Sociology*, p. 134.

Primitive and "civilized" warfare.—Only a very doubtful case can be made out for modern warfare as resulting from any form of a desire to fight, whether habitual or instinctive. In the first place, it is evident that modern war differs fundamentally in causes, methods, and results from the primitive struggle for existence. The large numbers of men employed, the long distance fighting, and the use of new military machinery all tend to make international warfare highly artificial rather than "natural" or "instinctive." Primitive fighting is unlike modern warfare in the causes which bring it about. In these days of plenty, wars are surely never fought for sustenance. The causes of war today are not biologic, but political. The words of Professor Dewey are significant in this connection. He says,

> To suppose that there is some one unchanging native force which generates war is as naïve as the usual assumption that our enemy is actuated solely by the meaner of the tendencies named and we only by the nobler. In earlier days there was something more than a verbal connection between pugnacity and fighting; anger and fear moved promptly through the fists. But between a loosely organized pugilism and the highly organized warfare of today there intervenes a long economic, scientific, and political history. Social conditions rather than an old and unchangeable Adam have generated wars; the ineradicable impulses that are utilized in them are capable of being drafted into many other channels.

and again,

> War is thus seen to be a function of social institutions, not of what is natively fixed in the human constitution.[18]

Professor Dewey is not ready, evidently, to relinquish the

[18] John Dewey, *Human Nature and Conduct,* pp. 113, 115.

theory that fighting is instinctive, but he does not hold with the view that there is any necessary connection between instinctive fighting and warfare.

The "survival of the fittest" argument for the existence of a fighting instinct is at its weakest when it is used to justify modern warfare. The modern industrial conditions which necessitate the existence of large groups in small areas make fighting and warfare not only harmful, but even suicidal. Modern fighting offers marked contrast to the primitive type in respect to the biologic result. Under modern conditions, the fittest on both sides are exterminated and the weak and unintelligent on both sides are spared to perpetuate the race. This is survival of the unfit on a gigantic scale. This fact, which scarcely needs demonstration, has yet been forcibly brought home to us again and again in modern discussions of the evils of war. Dr. Vernon L. Kellogg has given a careful study to this problem for the Carnegie Endowment. He found in France, for example, that the recruiting statistics showed a decline in the size and health of the French soldier in the generations following periods of warfare. The evidence which he presents is conclusive as showing that war and the military system are positively harmful to the nations involved. There have been few attempts to refute this argument, and no successful ones.[19]

Suppose we admit for a moment that warfare was once inevitable and played a useful part in the development of the race. What then? Can we not say the same

[19] For a summary of the work done in this field see David Starr Jordan, *War and the Breed, the Relation of War to the Downfall of Nations,* 1915.

things of cannibalism and infanticide? These practices no doubt possessed survival value in very primitive societies. Cannibalism might provide an additional source of food supply and infanticide might prevent an increase in population out of proportion to the food available. As these primitive groups became more efficient in the production of life necessities, the economic need for these practices ceased, and although they may have been preserved in isolated cases by priestcraft in the form of religious ceremonies, both cannibalism and infanticide are no longer practised on a large scale. However, it is never argued that because these practices of our ancestors had a survival value at one time that they are therefore instinctive in every "red-blooded" individual and that the "instincts" of cannibalism and infanticide must be either gratified, suppressed, or sublimated. The institution of slavery, too, has had its day of survival value. But we never hear the argument that freedom is obnoxious to the human organism. Yet we do constantly hear arguments which tend to justify the institution of international war by citing the survival value of fighting under primitive conditions. War has long since outlived its usefulness to human society and its prosecution with modern scientific implements is inimical to survival. If we insist on an instinctive justification for warfare let us also speak of the cannibalistic instinct, the infanticidal instinct, and the enslaving instinct. If there is an instinct which perpetuates international war, there must also be, it seems, instincts which urge every red-blooded, two-fisted, he-man to round out his life and promote bodily harmony by killing children, eating his neighbors, and whipping slaves.

Summary.—In this chapter we have considered the psychology of fighting in a very brief and inadequate way. Whether or not we shall admit fighting as an instinctive mode of action is a matter of gravest consequence in determining the psychological basis of education for world-citizenship, which includes education for peace. We have seen that an instinct is generally thought of as possessing four qualities. It is innate; in the individual it is immutable; in the species it is universal; and it occurs in response to a specific situation. It is generally accompanied by a definite craving or want. When these criteria are applied to the fighting of individuals, fighting does not meet them well. The evidence from animal life is decidedly unfavorable to the recognition of fighting as an instinct. On the other hand, fighting exhibits, especially in man, the qualities of a habit. As such it ought to be considered until we have definite proof of its instinctive nature. Finally, pugnacity is not a cause of group combat. A fighting instinct or a fighting habit might make it possible to carry on warfare, but they do not cause it. Our efforts as teachers of world-citizenship need not be directed to the eradication or sublimation of a deeply rooted instinct but simply to the formation of habits of peaceful living.

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CHAPTER VI. PHYSICAL EDUCATION AND WORLD-CITIZENSHIP

"The ethics of play is the natural ethics of childhood, and play is probably the easiest way of initiating the child into moral conduct."—Henry S. Curtis, *The Practical Conduct of Play*

CHAPTER VI. PHYSICAL EDUCATION AND WORLD-CITIZENSHIP

Play and the fighting instinct—Fighting as a habit and the spirit of play—Organized games as training in co-operation—The duty of the physical education teacher—Games from other lands—World democracy on the playground—The Olympic Games—Summary—Selected references

PLAY and other forms of vigorous bodily exercise have often been suggested as possible outlets for the supposed instinct to fight. As long as we admit that a fighting instinct exists, a good case can be made out for the substitution of play and exercise for actual combat. The theory proposes to let the mimic fighting which occurs in some forms of play afford an outlet for the instinct to fight.

Play and the fighting instinct.—In order to make the sublimation from actual fighting to the comparatively pale mimic conflict of play as effective as possible, it would be necessary to make the play resemble actual fighting very nearly without taking too great chances of fatal results to the parties engaged. The more closely the play conditions resemble real fighting, the better for the successful sublimation of the fighting instinct. The games ought to be rough in the extreme with rather severe injuries to be expected, the rules ought to be loosely organized and not enforced with undue strictness, and courtesy to opponents would not be expected or demanded. The "sport" element would be subordinated, the games would demand little thinking, skill, and agility, and a great deal of furious effort and smashing brute force would be called

into play. Though the argument for substituting play for fighting does not find expression in just such words as the preceding, nevertheless it must logically involve such plans. Whether this philosophy of play is back of some of our most popular interscholastic and intercollegiate sports is left to the reader to determine.

At any rate, it can be seen that the proposal to sublimate the theoretical fighting instinct through games of the type just described necessitates the abandonment of many of the objectives of physical education and games which we have long thought worth striving to attain. If courtesy, sportsmanship, and the "play spirit" are to be lost in an attempt to sidetrack the fighting instinct, one can scarcely blame intelligent teachers for preferring the instinct.

Fighting as a habit and the spirit of play.—But such a sacrifice is not necessary if we approach the question from the point of view of fighting as a habit. If there is no fighting instinct there is no necessity to find a substitute for it.

Let us note that physical education, including organized games, has two general aims: The first and essential aim of the subject is the development and maintenance of bodily health and vigor; this aim is a direct one and belongs almost exclusively to physical education. The second aim is to promote whatever social, moral, and civic values are possible through the activities which physical education ordinarily involves. This second aim is mainly indirect and incidental. It is not confined to physical education but is common to all subjects in the entire program of studies.

Just now it is with the second of these two aims that we are concerned. Bodily health we ought to have whether we are to live in a state of international peace or in one of international conflict. But the teaching of civic and moral values through physical education activities is of real importance in the solution of the problems of education for world-citizenship. If we agree that fighting is a habit, and an objectionable one, it ought to be a constantly recognized aim of all teachers and of teachers of physical education in particular to give that habit little chance to start and little opportunity to secure practice. This means that the games which encourage co-operation and which give little opportunity for practice in fighting (real or simulated) are to be chosen and encouraged in preference to those of the opposite type. In making this choice, however, the primary aim of physical education must not be forgotten or neglected. Games should be chosen first with respect to their value in building and maintaining physical well-being. Games which satisfactorily meet this criterion may then be further examined in the light of their social and moral values. Those which have anti-social values, that is, those which encourage anti-social habits such as fighting, should be rejected.

It must be insisted upon at this point that the suggestions advanced above do not advocate the elimination of competitive games. Indeed, anyone who has had experience with the play of children knows that a game without a competitive element is not likely to prove popular. But competitive games need not give practice in fighting, as fighting is ordinarily considered. One can name at random dozens of games suitable for all ages, such as baseball,

volleyball, tennis, racing, vaulting and leaping contests, weight-throwing, follow-the-leader, and hop-scotch, which permit and encourage competition and which at the same time, if properly directed, yield little or no opportunity for practice in fighting. And it is this habit-forming practice and not the competition which we wish to avoid.

Organized games as training in co-operation.—Games, when properly organized, selected, and directed, can help promote world-citizenship by giving training in peaceful competition. But they can do more. Games also offer abundant opportunity to give practice in various aspects of co-operation. Team play is an outstanding opportunity for practice in co-operative effort to attain a common goal.

Play also teaches many lessons which have a valuable application to world co-operation. One of these lessons is the necessity of the umpire or the referee. This idea is at the heart of the international arbitration question. As an illustration of the value of the lesson, consider the following. If a group of boys are playing baseball without an umpire their pleasure in the game is greatly lessened because an umpire is lacking. It is, in fact, impossible to play the game properly without such an official. If someone can be secured who will undertake to perform this difficult and often thankless task, the boys notice how much better the game progresses. Bickering, scolding, and sulking tend to disappear, the movement of the game is more rapid and satisfying, and in every way the players derive more benefit from it. In fact, when players are once used to playing with an umpire they will not willingly organize a game without one. They will prefer merely to practice

rather than to play without an umpire. The teacher ought not to neglect the opportunity to show the boys, in an informal and indirect manner, wherein lies the advantage which they see proceeding from the presence of an unprejudiced arbitrator. In the light of their own experience they will see that by yielding decisions to an unprejudiced authority all the players and both teams must yield some of the independence which is theoretically theirs. They ought to feel that each one of them, in relinquishing his own independence to a degree, is performing a service to the group. The willingness to submit disputed questions to an impartial judge is thus seen to be common to the playing field and to the council halls of nations. And the willingness to arbitrate, consciously taught in the schools, may find a chance to express itself in the future actions of the citizens.

The existence of a power of arbitration, whether an international board or the umpire between two scrub nines, implies the existence of a code of rules and the universal recognition of this code. For the umpire, this code is the *Base-Ball Rule Book;* for the board of arbitration it is the body of international law. Could not students of high-school grade be brought to see that just as respect for the regulations in the rules book is necessary to a successful game of baseball, so also is respect for international law and arbitration necessary to a successful international life? Just as the game is not possible without the rules and the umpire, so international relations of a desirable and friendly sort are not possible without law and authority.

There are other ideals implied in physical education instruction. Generosity to opponents, unwillingness to

quibble over trifles, belief in clean playing, the sacrifice of self for the common good, trust in the fairmindedness of the other fellow, refusal to take unfair advantage—all these and more can be taught upon the playground. These ideals are there presented, not as pale abstractions or idealistic nonsense, but as essential attitudes to be maintained if the game is to continue. Every one of these ideals is valuable in training for world-citizenship and in training for national citizenship. The physical education department is second to none in opportunity to teach the habits of social living.

An attempt has been made in the preceding discussion to emphasize the fact that these ideals must be taught. They will not teach themselves. Furthermore, they must be taught in respect to the situations in which we expect to have them exercised, or failing that, the relation between the teaching situation and the life situation must be definitely made. It is futile to expect to teach a general attitude of co-operation simply from giving practice in athletic team-work. Co-operation, and any other ideal of action, must be taught in respect to specific situations. The general belief of psychologists today is that only those ideals will transfer from one situation to another which are common to both. The precise extent of the transfer of moral training is perhaps still a debatable point, but it is safe to say that the way in which an ideal is presented has much to do with the extent to which it will transfer.

The duty of the physical education teacher.—There may be some objection raised at this point as to whether

the work of the physical training teacher or play director properly includes such teaching as has just been sketched. It is now generally agreed that the ideals of life inherent in any subject ought to be taught as sincerely and as thoroughly as the information and skills which the subject-matter also includes. If physical training is to be considered an integral part of the school program, the teachers of physical training must not be reluctant to do what the teacher of every other "regular" subject is expected to do, namely, teach the principles of successful social life in connection with the appropriate subject-matter. Besides, the physical director, or "coach," exerts an influence over his students which is seldom given to any other teacher to wield. The play director is generally admired and respected, his words are gratefully received and jealously stored away in memory, his advice is listened to with eagerness. He is one of the strongest links in our educational chain and must be expected to bear a fair share of education's task of citizen-making.

Games from other lands.—Physical education, then, can develop habits of peaceful competition and co-operation. It also contributes to the first aim of world-citizenship—sympathy. Sympathy, it will be remembered, comes from understanding. Knowledge about people increases our sympathy for them. What more appropriate knowledge for children to gain than knowledge of the games of children in other countries? The games of the children of Spain, of England, of Japan can be explained to the children and they will be anxious to try them out. This is bound to increase their sympathy for the children

of other nations. In a city of southern California, for instance, the physical education department sponsors an annual "kite-tournament" in the public schools below the ninth grade. The children study Japanese and Chinese kite-festivals and related customs in preparation for their own tournament. The day of the tournament is a colorful and happy occasion.

The history of our own games can also be used to advantage in strengthening bonds of interest. None of our games are entirely local in origin. Children will be interested to know that our game of baseball is derived from the English "rounders," and so on.[1]

World democracy on the playground.—Organized and supervised play is also useful in promoting a sense of world unity because the playground offers an ideal informal meeting-place for children of all races and nations. In the schoolroom itself this feeling of equality and mutual helpfulness is maintained, but there is always, even under the best of conditions, a feeling of formality and constraint in the school building. But under the wholesome conditions of well-organized, open-air play this fellow feeling of children will have an opportunity for spontaneous manifestation. It should be wisely fostered and encouraged with special care so that it shall be a useful force in beginning world-citizenship at home.

The Olympic Games.—The chapter on physical education is an appropriate place for brief mention of the Olympic Games as agents of international fellowship.

[1] See Florence Brewer Boeckel, *Through the Gateway,* pp. 88–91, for a descriptive list of games from other lands.

Founded in Athens in 1896, the games have been held every four years (1916 excepted) since that time. The direct connection of the Olympics with educational institutions (a few of the larger universities excepted) is practically nil. Their indirect influence, however, is certainly very great, and productive of good results.

Summary.—This chapter deals with the function of physical education as a means of training for world-citizenship. Physical education can best serve in this respect if it is administered under the theory of fighting as habit rather than of fighting as an instinct. The recognition of the latter theory forces the teacher to choose between relinquishing most of the social objectives of physical education or else leaving all social aims and content out of the course. The theory of fighting as a habit allows for the best social objectives to be realized in teaching physical education. We have seen that directed play gives training in peaceful competition, mutual co-operation, respect for arbitration, the rules of the game, and other qualities useful in creating a basis for world-citizenship. The universal interest of children in games also helps to establish international bonds. In a cosmopolitan country, such as the United States, world democracy may be realized on the playground. The physical education teacher, therefore, can and ought to play a part second to none in training a character compatible with the ideals of world-citizenship.

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CHAPTER VII. MILITARY TRAINING IN THE SCHOOLS

"I would rather have high schools than submarines for national defense."—President W. H. P. Faunce of Brown University

"[Military training in high school] contributes uneconomically to physical education and very little toward military effectiveness."—Thomas H. Briggs

CHAPTER VII. MILITARY TRAINING IN THE SCHOOLS

A controversial subject—Present status of military training—Questions at issue—The stated aims of military training—Realizing the aims of military training: normal physical standards—Instruction in hygiene—Developing leadership—Teaching American ideals—The real aims of military training—Disciplinary drill—Training in marksmanship—Training for national defense—Other results of military training—Summary—Selected references

THERE can be no adequate discussion of education for world-citizenship without some mention of military training. In this chapter we shall attempt to cover a few important aspects of military training in the schools. Though it will not be easy to do so, we shall try to see this matter from the point of view of the school only. The issue of military training is inextricably interwoven with political and economic issues. Nevertheless, it is desirable to limit the discussion here, as far as possible, to the educational point of view. To do otherwise would be to stray too far from the subject of the volume.

A controversial subject.—The whole subject of military training in the schools is at present highly controversial. Several organizations are attempting to secure legislation which would forbid military training or compulsory military training in public, non-military schools and colleges. Other organizations exist to justify military training in the schools from both political and educational standpoints. This controversy has a long history.

There has never been any well-defined national atti-

tude on the subject of military training in schools. Many great educators have declared for it; many against it. G. Stanley Hall, writing three years before the outbreak of the World War, well represents the point of view of the former group.

> Military training has also promoted robust physical and moral training and is so rapidly improving that many thoughtful men have urged that its benefits be now extended. . . . . It abolishes rank and social station and brings a spirit of comradeship and a feeling of good fellowship that may persist through life, and it is believed that now the army is rapidly becoming in all civilized countries a more effective school for personal virtue than ever before.[1]

Alexander Inglis apparently agreed with Hall for we read,

> As a subsidiary means of physical education and as a means of social-moral education military training has legitimate claims for attention in the secondary school. Optimistic belief in the brotherhood of man and confidence in the ultimate elimination of militarism and war should not blind us to the fact that at present preparation for the social civic duties of life includes preparation for the defense of our lives and of our institutions.[2]

Other educators would not agree with Hall that military drill "abolishes rank and social station," nor would they hold with Inglis that military training is social and moral training in a modern environment. Still others, while they deplore the necessity of military training in the schools, favor it on grounds of its temporary expediency. It is evident that the issues are more or less confused and they need to be distinguished and clearly stated before any logical discussion is possible. Once these issues are before

[1] *Educational Problems,* I, 642, 643.

[2] *Principles of Secondary Education,* p. 658.

us we can consider each one in the light of the best evidence, reason, and authority available.

Present status of military training.—Before passing to the consideration of these issues, however, it will be useful to make a brief review of the present status of military training in the schools of the United States.

1. Military training in high schools: The table following presents a historical view of military training in public high schools since 1900.[3] It will be observed that

ENROLLMENT IN MILITARY-DRILL CLASSES

Year	Schools Reporting	Schools Offering Military Drill	Percentage of Schools Offering Military Drill	Boys Enrolled	Boys Enrolled in Military Drill	Percentage of Boys Enrolled in Military Drill
1900...	6,005	....*	.....*	216,207	10,455	4.8%
1914...	11,515	82	0.7%	541,486	9,532	1.8%
1918...	13,951	1,276	9.1%	704,856	112,683	16.0%
1920...	14,326	688	4.8%	822,967	98,831	12.0%
1924...	14,827	300	2.0%	1,183,067	55,964	4.7%
1926...	17,710	314	1.8%	1,445,886	51,318	3.5%

* No data.

at no time has military training been popular in American high schools. Even at the peak of war excitement in 1918, not one high school in ten offered a course in military drill. In the same year about one boy in every six in high schools was receiving some instruction in military drill. At present (1926) less than four per cent of high-school boys receive such instruction and the work is offered in

[3] United States Bureau of Education, *Bulletin 91,* pp. 127, 128, 1919, and *Bulletin 33,* p. 11, 1927.

less than two per cent of the high schools. There has been a decided decline in the interest in military drill in high schools since the close of the war.

2. Military drill in private schools and academies: In 1924 there were 100,116 boys enrolled in private high schools. In all private schools and academies below college level there were 15,100 students taking military drill.[4] This last figure includes some students in private elementary schools. Perhaps fourteen per cent of the boys in secondary private schools were enrolled in military training classes. This percentage is about seven times as high as that for the public high schools. If military training in schools can be said to possess any strength in American common-school education, it is evident that the focal point of that strength is in the private high schools.

3. Military drill in colleges: A federal law in 1862 granted 30,000 acres of land to each state for each senator and representative in Congress. The law specified that the proceeds from this land should be used to support colleges of agriculture and mechanic arts. Military training was also to be provided. The institutions thus founded are those now known as land-grant colleges. The land-grant colleges have varied from time to time and among themselves in their interpretation of their duty in respect to military training. Some required all male students to enroll for military training. Others excepted students in the last two years of college work but required freshmen and sophomores to enroll in military drill courses. The University of Wisconsin has recently abandoned the com-

[4] United States Bureau of Education, *Bulletin 33,* 1925.

pulsory aspect of the work. Military training in the land-grant colleges is under the control of the War Department, which furnishes instructors and equipment and determines the course of study. In 1924, there were 47,574 men in land-grant colleges enrolled in military drill.

The National Defense Act (1916, amended 1920) created a system of military training in high schools and colleges. The college division is known as the Senior Reserve Officers Training Corps. The study and drill are organized into two parts: the basic course occupies the first two years, and the advanced course completes the four years of collegiate work. The former is for three hours per week, the latter for five. Of 182 important colleges and universities, 83 provide instruction in military training. Of these 83, 62 are public and 21 are private institutions. In 58 of the public institutions and 8 of the private colleges and universities the basic two-year course in military training is compulsory.[5]

4. The attitude of educators: Both sides of the military training controversy claim the support of educational leaders. No comprehensive study of the attitude of teachers and other educational leaders toward the military training issue has been reported. Professor George A. Coe[6] reports a study of the attitudes of professors of secondary education in teachers colleges and universities. To the question, "What is your own judgment concerning the

[5] United States Bureau of Education, *Bulletin 14,* pp. 15–20, 1927.

[6] "What Do Professors of Secondary Education Think of Military Training in High Schools?" *School and Society,* XXVI, 174–178, August 6, 1927.

wisdom of military training in high schools?" 51 replies were received. These were distributed as follows:

Definite approval	2
Approved for last two years only	1
Not opposed	2
Have no definite opinion	3
Considers it a possible vocational subject	1
Approve it as an elective only	5
Definite disapproval	33

This indicates a decided opposition to military training among the members of the group studied.

Questions at issue.—From the standpoint of the student of education, there are three questions involved in the dispute over military training in the schools. These questions are:

a) What are the educational aims of military training? What changes does it propose to make in the ideals, skills, habits, and knowledge of the pupils? What, in short, is its claim for place in the curriculum? This is a question which must be put to every subject in the curriculum as long as the time which we can give to schooling is inadequate to achieve all we could wish. It is fair and reasonable that military training should be examined in this light as is every other subject of study.

b) Can the stated aims of military training be readily achieved by that subject? If so, can any other subject achieve them more readily or more fully?

c) Does military training involve any "by-products" not set forth in its list of objectives which tend to counteract the stated aims of the subject or to lessen the significance of these aims?

To summarize: we must ask of military training, What is its purpose? Does it accomplish this purpose? and, Does it accomplish anything else, good or bad, besides its avowed purpose?

The stated aims of military training. — General Palmer, of the United States Army, has furnished for us a concise and authoritative statement of the aims of military training in the schools.[7] According to General Palmer, these aims are:

1. To develop normal physical standards.
2. To reveal and correct incipient physical defects.
3. To give "disciplinary drill, or co-ordinated movement in a concerted team."
4. To give practice in marksmanship.
5. To train "in the art of marching and camping in the open air."
6. To give practical instruction in hygiene.
7. To develop the "natural leaders" in any given group.
8. To instruct in American ideals and principles.
9. To train for national defense.

Realizing the aims of military training: Normal physical standards.—Having had the aims of military training thus stated for us, the next step in our analysis is to see how well the subject achieves those aims. The first aim on the list is the development of normal physical standards. It is evident that the second aim (detection and cor-

[7] John McA. Palmer, "Training for National Defense," *Educational Record,* IV, 178–180, October 1923. This is not a direct quotation, but a selection of the salient points of General Palmer's article.

rection of incipient physical defects) and the fifth aim (marching and camping) are subordinate to the first aim, being indeed methods for achieving the first aim rather than aims in themselves.

Since military training for girls has not received any great impetus as yet it may be assumed that the normal physical standards will be sought in the boys only. We must note another limitation of military training in connection with this group of aims. In all the military training in public schools with which this writer is familiar, the camping in the open air has been practically nil. As for correction and detection of defects, this is evidently not a function of military training. Boys with serious physical defects are not admitted to the military training classes in the public schools. For boys with slight defects who are admitted there is nothing in military drill and tactics which helps to remedy their defects as quickly as a good system of remedial gymnastics. The development of normal physical standards is ordinarily considered to be the work of the physical education and hygiene teachers. However, there is no reason to deny military training a share in this important work if it can really accomplish anything of value.

It is a significant fact that schools which specialize in military training find it necessary to allow for plenty of calisthenics and games of the ordinary sort in order to reach the "normal" physical standard. These games and calisthenics have nothing military about them. Military training alone cannot achieve the standards of physical perfection demanded. If it cannot succeed in attaining these standards in special military schools we need not

expect it to succeed in non-military schools. Furthermore, even in the courses designed for civilian colleges by the War Department under the National Defense Act of 1920, the amount of physical training allowed for by the schedule of the required "senior course" is only 8 out of 192 hours.[8] These eight hours, distributed as they are over a period of two years, will not go very far toward attaining normal physical standards. Military training does not compare favorably with gymnastics and games for developing boys and girls. It is not, and cannot be, adapted to individual differences in physique. It cannot supply the mental relaxation which children derive from play. It does not develop social co-operation as well as organized games.

There are other considerations in regard to the effect of military training on physical efficiency, but the discussion of these matters will be postponed until we take up the desirable and undesirable by-products of military training.

Instruction in hygiene.—Continuing the analysis of the aims of military training we shall note the sixth aim, "practical instruction in hygiene." This aim is like the first in that it is generally delegated to departments of instruction other than the corps of officers who offer the work in military training. In most schools hygiene instruction is offered by the teacher of physiology and hygiene in co-operation with the teachers of science and social science. It is evident that the instruction in hygiene

[8] L. R. Gignilliat, "Students and National Defense," *World Tomorrow,* IX, 148–150, October 1926.

is not a specific military function. If the military training instructor gives such instruction, he is entirely in a non-military field of work. As far as being related to his special field is concerned, instruction in hygiene might as well be given by the English teacher or the manual training instructor as by the instructor in charge of military training. Probably none of these teachers are as well qualified by training and disposition to give such instruction as the regular physiology teachers. Again, it is evident that hygiene instruction is not seriously regarded as of real importance in military training work. The fact is that the "senior course" mentioned above allows for only six hours of instruction in hygiene in two years. As in the case of physical training we find the practices of military training entirely out of line with its avowed aims.

Developing leadership.—The seventh aim of military training is said to be the development of the "natural leaders" in each group which enrolls. No one is likely to deny that America has a great need for skilled and worthy leaders at the present hour. But if we examine into the matter further the proposal to train leaders by a course in military drill appears to be a decided overstatement as to what the training can do. The very essence of things military is not leadership but submission. It is, for the most part, following instructions despite discouragement that is wanted, and not giving instructions and encouragement. Every private in the ranks (and this means the great majority of the students, say ninety per cent) must yield exact and unquestioning obedience to instructions at all times. This is the very essence of military training; it

cannot be otherwise. Nor is any officer so highly placed as to be an exception to the same rules of unquestioning obedience. Even the few students who are appointed to the important officers' positions are leaders in name only. Every command they give, every position they assume in drill is minutely prescribed in the drill regulations.

General practice is to appoint cadet officers to their positions. The student body president is a natural leader, for he attains his position through the votes of his fellows. The captain of the baseball team is a natural leader because his qualities of leadership and abilities in the game command the respect of his team-mates to such an extent that they ask him to lead them. The student cadet officer exercises his authority through an entirely different medium and he attains it through an entirely different and essentially undemocratic process.

Teaching American ideals.—The eighth aim of military training is instruction in American ideals and principles. This is a legitimate and worthy aim, but as before we find that the actual programs of study drawn up by the proponents of military training in the schools make little or no provision for such instruction. No time is allowed for this instruction, no provision is made for it in the list of subjects to be covered, and no mention of it is found in the textbooks studied. It may be claimed, and it sometimes is claimed, that the military training itself is one of the ideals and principles of American democracy. With that thesis the present writer cannot agree.

It would be interesting to pursue the question further, but to do so would lead to fields which are not funda-

mentally educational, but political and social. However, it remains to be said on the question from the educational point of view that the interpretation of American ideals is one of the most difficult tasks of the teacher of social sciences. The teacher of history and civics has been specially trained to perform this task in ways which are pedagogically sound. It seems the part of efficiency, then, to entrust the intepretation of American ideals to the teachers of history and civics rather than to men whose training in methods of teaching is entirely lacking or inadequate.

The real aims of military training.—To summarize thus far: we see that the first, second, fifth, sixth, seventh, and eighth aims of military training are being achieved by other subjects. Military training itself makes practically no contribution to the establishment of these aims. They appear in its program of objectives but not in its program of instruction. There are left three aims for further discussion: the third, fourth, and ninth aims. These three aims: disciplinary drill, practice in marksmanship, and preparation for national defense, appear to be rather specific aims of military training. As a matter of fact, are not these three aims about what one would expect of military training? This subject has for its objective the making of soldiers. All the other stated objectives of military training are of negligible importance by comparison. These are the real aims of military training; these are the things which it is really attempting to do. We shall examine these three remaining specific aims of military training in turn.

Disciplinary drill.—As stated by General Palmer, one phase of military training "would include disciplinary drill or co-ordinated movement in a concerted team." It is difficult to see that such concerted movement would ever be of any value to the student either in or out of school. Yet the great majority of the time given to military training in schools is allotted to this drill.

However, in claiming value for such drill, its advocates may mean that it is valuable because it inculcates certain virtues, such as habitual obedience, orderliness, and promptness. This is a very common argument for military training, but it rests upon a psychological fallacy. It is entirely possible for military drill to build up habits of orderliness, obedience, and promptness in military matters. In fact, it often does so with remarkable efficiency. But to suppose that habits so built up in a highly specialized and artificial environment will be successfully transplanted to the civilian field is to expect what does not and will not occur. Professor Garrison has made clear the faulty psychology of the assumption. He writes,

> People do not acquire a generalized and universal habit of promptness by being required under penalty to fall in promptly when the bugle blows. . . . . Learning promptness as a habit means learning to be prompt in specific situations which are essentially similar to those in which they are formed. So the boy who learns the habit of promptness under the highly artificial conditions of military discipline has no habit of promptness under the normal conditions of civilian life because he does not find in it the stimuli to which he has learned to respond. . . . . So it is with the habit of orderliness. He learns to keep himself and his rifle just so . . . . but that has no relation to the way he will keep his papers on his desk when he gets his first civilian job. . . . . In the more serious matter of obedience . . . . the same

thing is true. [Military training] is no device for teaching obedience at all in general.[9]

In short, when military training claims to develop "the mind" and to give "disciplinary drill" in the special virtues of the soldier, it is, to use Professor Garrison's phrase, offering gold-bricks for sale. It pretends to possess a value which it does not have. Military training, or any other single kind of specialized training, is not a discipline in generalized ethics. Military training substitutes external, artificial control for self-control.

This fact is more clearly recognized by foreign educators than by those of America. After studying European views on this matter, W. S. Jesien reports,

> The attitude of foreign educators in the matter is well defined. They do not, as a rule, regard the military training instruction as a successful substitute for the well-established systems of physical training and character building. They generally view it as an anomaly in the school system, justified only by the exigencies of national defense.[10]

Training in marksmanship.—Training in the care and use of firearms has two aspects: the civilian and the military. That the great majority of American citizens, as civilians, have sufficient opportunity or inclination to use firearms to warrant the public schools offering instruction in the subject is very doubtful. On the military side of the question, it is evident that marksmanship is only a part of the last aim of military training, namely, training for

[9] Winfred Ernest Garrison, "The Military Training Gold-brick," *News Letter,* No. II, Committee on Militarism in Education, pp. 1–2, March 27, 1926.

[10] W. S. Jesien, "Military Training," United States Bureau of Education, *Bulletin 25,* p. 5, 1917.

national defense. It can best be considered under that topic.

Training for national defense.—Assuming for a moment that the best way or the only way in which one can defend his country is by taking part in the military activities incident to war, military training appears to be the proper method for preparation for such defense. But military training in schools, and not military training in general, is the topic under consideration. The question of necessity arises at this point. Does the adequate defense of this country make necessary the training of high-school and college students in military tactics? Here again we have a question outside the realms of a purely educational discussion. Those who favor military training in the schools must answer this question in the affirmative. This writer and others who oppose military training in the schools deny that such necessity exists. Furthermore, if it could be demonstrated that this country is in peril of attack, it would seem that the training of schoolboys would be one of the most inefficient and inadequate ways to meet the deadly peril which confronts us. At least let us not subject our high-school boys to military training unless there is need, and then only as a last resort. Their time might much better be taken up with developing their ideals of peaceful service as citizens, and it is the belief of this writer that a surer defense would thus be created for this nation than by any system of military training.

Other results of military training.—There are two results of military training which are not mentioned in General Palmer's statement of aims. One of these is

physical and one is psychological. On the physical side it is now generally agreed by authorities on the hygiene of the school child that military training is positively harmful. It is not necessary to enter into any extended discussion of the matter at this point. A quotation from an eminent authority in this field is sufficient to place the issue squarely before us.

> Military training cannot compete with games in the cultivation of such desirable traits as initiative, resourcefulness, social co-operation, group loyalty, and love of play. Moreover it is of doubtful value from the hygienic point of view. The severity of the drill . . . . is entirely unsuited to the physical capacity of many of the younger, weaker, and immature high-school boys. Such a system transgresses the most fundamental laws of physical training. The weight of the gun . . . . and the necessity of carrying it always on the same shoulder predisposes, in the case of young boys whose bones are still flexible, to spinal curvature and deformity of the chest. The clothing required is not such as should be worn during vigorous exercise . . . . Add to these considerations the fact that the military training is not under the direction of the department of physical education, and is therefore carried on without expert hygienic or medical supervision of any kind, and we have a condition which is positively pernicious and dangerous. A member of the school system, who has had ample time to learn the facts, informed members of the survey staff that no less than eighteen cases of fainting during or after drill had come to his attention in the last three years. Faintings and temporary prostrations, however, are not as serious as the more concealed and latent injuries likely to be produced in those who have some organic impairment, such as heart lesion, weak lungs, diseased kidneys, etc.[11]

On the psychological side, the effects of military training may be quite as disastrous. Military training does not,

[11] Lewis M. Terman, *Report of the Salt Lake Survey*, pp. 289–290.

of course, have any necessary relation to a desire for war. In fact its proponents very carefully assert that it discourages rather than encourages the wish for fighting. The emphasis in military training, it is true, is never on fighting itself. It is on preparation for fighting that the time is spent and the drill given. But we must admit that, psychologically, preparation for fighting is a factor in producing fighting. The situation is governed by a well-known psychological law, the law of readiness. This law is stated by Dr. Kilpatrick as follows: "When a bond is ready to act, to act gives satisfaction, and not to act gives annoyance."[12]

Military training is primarily a device for making boys into soldiers. It cannot and does not make good any other of the educational claims made for it. It should be judged solely for what it is, a training school for the prosecution of war, and hence for the continuation of national distrust and hatred. As such, it can be given no place in an educational system designed to achieve world-citizenship.

Summary.—We have now traced the aims, methods, and defects of military training. Starting with the thesis that no subject has a right to a place in the school curriculum unless it has a definite contribution to make to the life of the learner, present or future, we have insisted on analyzing, one by one, the educational claims of military training. A typical list of such values and aims, such as is generally given by proponents of the military training idea, has been examined for validity. Most of the stated aims of military training have been shown to be met by

[12] William Heard Kilpatrick, *Foundations of Method,* p. 28.

other subjects. Physical training and hygiene teaching are now well cared for by special departments in all modern schools. In claiming to discipline the mind and to build generalized habits of soldierly virtues, military training rests its case upon a theory of transfer which is no longer accepted by educational psychologists. The very nature of the training militates against its claims to develop leadership. In short, military training in schools cannot be justified as an educational agency. It can be justified only as an emergency measure. Such an emergency situation, in the opinion of this writer, does not exist. Nor will such situation exist if we train our boys to value peaceful rather than warlike methods of settling international disputes and turn our best efforts to building in our students a truly civic attitude toward world affairs.

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CHAPTER VIII. GEOGRAPHY AND WORLD-CITIZENSHIP

"You can help the child; indeed, it is impossible that you shall do other than help the child toward respect or disrespect for other peoples, toward sympathy or misunderstanding. In other words, we are bound whether we wish it or not to help toward peace and world organization or help toward misunderstanding and war."—J. Russell Smith

"The only part of the whole subject [geography] that meant anything to me was the description of aspects of foreign lands, and the manners and customs of their peoples."—Mary Antin.

CHAPTER VIII. GEOGRAPHY AND WORLD-CITIZENSHIP

Knowledge and sympathy—Human versus political geography—Political geography—Commercial geography—Correct conclusions are important—Summary—Selected references

IN TEACHING world-citizenship, it is natural that we should expect much of the social sciences, that group of studies upon which we also place our chief reliance in building national citizenship. The social sciences most commonly taught in public schools are geography and history. In connection with the latter we generally find the teaching of civics. These subjects are, or could be, of very great utility in training for world-citizenship.

Geography and history are world-wide subjects. Geography is the study of the world today. History is the study of the story of the world of today. Civics, though not generally presented as a world subject, ought to be so presented for a complete understanding of world interrelationship, world rights, and world duties. The concept of the world as a unit is one which is now essential for complete and useful living. The social sciences can do much to build up this concept. This chapter and the one following will show how this can be done. The present chapter will deal with geography and the succeeding one with history as subjects of world importance.

Knowledge and sympathy.—It will be useful at this point to recall the preceding discussion on the nature of sympathy and its relation to knowledge. It has been

pointed out that knowledge, or better, understanding, is the root of sympathy. (See chapter iii.) Now it is not defective human nature which constitutes the greatest hindrance to the growth of international good will; it is ignorance of the problems of others. And ignorance, be it noted, is chiefly a defect in human nurture. Banish ignorance and you substitute understanding. Give understanding, and sympathy follows. History and geography are the subjects which better than any others comprise the knowledge necessary to sympathy between the peoples of different nations.

There is a story told of Charles Lamb which well illustrates this point. While walking along a London street with a friend, Lamb suddenly stopped and pointed to a man across the street.

"I do not like that fellow," said Lamb.

"Indeed?" replied his friend, "I did not know that you were acquainted with him."

"I am not acquainted with him," Lamb responded; "that is why I do not like him."

Lamb's point was that one cannot have friendly feelings toward an unknown quantity. The better we know the ins and outs of any situation the better fitted we are to sympathize. Sympathy is not an attitude of mind which can be adopted or rejected at will. It is an error to suppose that sympathy depends on some mysterious "benevolent instinct." Sympathy depends on information; and it has become a commonplace to say that a well-educated person is one marked by broad and generous sympathies. This relationship between cold facts and warm feelings was perhaps in the mind of King Solomon when he wrote,

Happy is the man that findeth wisdom and the man that getteth understanding. . . . . Her ways are ways of pleasantness and all her paths are *peace*."[1]

Human versus political geography.—The ideal way to secure the understanding necessary for an intelligent sympathy would be actual participation in the life of people of other countries. But practical considerations make this method of direct participation impossible except for a small minority of children. It is therefore necessary to substitute indirect participation by means of books, pictures, and the spoken word. The teaching aim, then, is to bring the children by these indirect means as near to direct participation in foreign life as possible. Any method which achieves such results economically is, so far, a good method. Fortunately, such a teaching aim is directly in line with the modern movements in geography teaching. From this point of view, the life and customs of a foreign people are more important subjects of study than the details of political geography. The practice, now practically abandoned, of teaching "mail-clerk" or "ship-captain" geography by the catechism method is condemned by the world-citizenship point of view. It is important to know the names of the principal cities of any given country. It is more important to know about the lives, occupations, hopes and fears, loves and hates, of the people who dwell in those cities. The movement to humanize geography is now well advanced. It finds expression in the new regional geography, which puts the stress on the study of dominant regional types of physiography, with their relationships to man and his daily work and play.

[1] *Proverbs* 3:13, 17.

Regional geography is thus "the study of the earth as the home of man." Political boundaries are subordinated to regional boundaries. The problem-project methods, encouraging as they do the organization of the subject into large units of work, with emphasis on the concrete and human-interest aspects, are of great importance in carrying on this type of study.

Political geography. — Although the highly factual "time-table" type of political geography is of little value as a world study, there are some aspects of political geography which are decidedly worth teaching from the standpoint of world civic efficiency. Of particular value is the teaching of unbiased facts concerning the controversial international issues of political geography. It is of no avail to endeavor to hide the fact that nations have disputes to settle. Ignoring the facts will do no good; squarely facing them may make the disputes easily settled. A knowledge of the facts on these issues will be of great value to the child in his later civic life and of even greater value will be the habit of collecting facts before forming opinions. One difficulty in this type of work is the wise selection of problems for study and teaching. The problems of political geography are for the most part changing, although a few are of perennial interest. Because of the changing location of centers of interest, it is difficult to illustrate the sort of study desired. A few problems of political geography which are of great interest at the time this chapter is being written are:

Extraterritoriality in China
Working out the Monroe Doctrine in Central America
The self-determination of the British over-seas dominions

The Philippine request for self-government
The settlement of boundaries in the Balkan peninsula

The study of such problems is often carried on in connection with the history class as study of "current events." When studied as problems of history, these issues have new significance which is not developed by the geographical method. To deal with these problems adequately both geographical and historical aspects must be considered. A brief discussion of "current events" as a phase of history teaching is given in the next chapter.

Commercial geography.—A phase of geography which is more or less new to the schools is commercial geography. It performs a valuable function in world integration by demonstrating the industrial and economic interdependence of the nations. A well-worn illustration of this phase of geography teaching is the device called "charting the breakfast table." It is suitable for children in the intermediate grades. The pupils list the articles of food appearing on their breakfast tables. Next, they consult the packages, atlases, commercial geographies, and other sources of information to find out where each of these articles comes from. Then the findings are illustrated by a diagram, a flat map, or a home-made relief map. As a more ambitious project, suitable for an entire class, a grocery store, a dry-goods store, or a hardware store may be charted in the same way. Children enjoy this work and find it interesting because it is related to their everyday lives and needs and because the results of their own researches are expressed in tangible and concrete forms. This simple study of imports and exports serves as a

striking illustration of the way in which nations depend upon each other for their very existence. It brings out vividly the complexity of international commerce. Similar exercises, doubtless of greater originality than the one just outlined, will occur to the experienced teacher or supervisor of geography.

Correct conclusions are important.—In all such exercises the teacher ought not to lose sight of the fundamental aim. They may easily become mechanical, and the "busy work" involved in the construction of the maps and diagrams may obscure the real purpose. The production of the chart is not an end in itself. The entire exercise is a method of bringing out two conclusions: First, that nations cannot well exist without help from one another; and, second, that nations which are so interdependent ought to co-operate. The charting makes these facts vivid, and because of the interest which attaches to such work it is used to impress these facts on the minds of the children. It is not safe to assume that children will draw the desired conclusions from the facts thus acquired. It will often be necessary to help them, by questions and suggestions of various sorts, to reach the conclusion that interdependent nations ought to co-operate. If we are satisfied with anything less than this conclusion we lose sight of the essential purpose of exercises of this type. The facts, we know, will in large part be forgotten unless fixed by drill or other methods. The attitudes, we believe, will make a finer world in the future.

Summary.—J. Russell Smith, the noted geographer, sums up the contribution which geography makes to the

higher citizenship in a special bulletin of the Baltimore schools under three headings as follows:

1. Geography establishes respect by showing that the foreigner can do many things which we cannot do, and can do many things well which we do but poorly. The Eskimo boat, the American Indian's stone arrow, the Australian's boomerang, and Chinese porcelain are examples of these skills which we do not possess. Each nation has its contribution and its own particular value.

2. Geography establishes sympathy by showing that the foreigner is engaged in the same tasks that we are. His problems are our problems; and ours are his. Men are everywhere engaged in tilling the fields, in burrowing underground for metals, in sailing vessels, in building homes, in working in factories, in working in offices. The world is thus knit together by ties of common interest. Nations are much more alike than different. The likenesses are fundamental; the differences are trivial. We all do the same things and do them for the same reasons, namely, to provide necessities and comforts for ourselves and those we love.

3. Geography promotes understanding by showing that foreigners are different but not foolish. Geography shows that differences in clothes, customs, and modes of thought are the natural results of the position and problems of the foreign peoples.[2]

[2] J. Russell Smith, "Geography and the Higher Citizenship," *Baltimore Bulletin of Education*, special geography number, pp. 6–10, April 1925.

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CHAPTER IX. HISTORY AND WORLD-CITIZENSHIP

"Patriotism is a genuine love of country controlled and directed by a high degree of social intelligence."—IRA W. HOWERTH

"One of the chief obstacles in the way of a better international understanding is the 'patriotic' historian who brings into the limelight the prowess and conquests of his own race. . . . ."—A. B. HART.

"There can be no common peace and prosperity without common historical ideas."—H. G. WELLS

CHAPTER IX. HISTORY AND WORLD-CITIZENSHIP

History as a school for patriotism—History as a school for nationalism—A program of reform—Military history—World history—"The gifts of the nations"—Special topics in history—Current events—Civics and civic morality—Teaching materials and reading for children—Summary—Selected references—Suggestions to teachers—Visual education materials—Reading material for children

HISTORY as a school for patriotism.—We have in history a subject which has long been recognized as an ideal agent for teaching patriotism. The tales of the wise and valiant heroes of the *Iliad* and the *Odyssey* were used extensively by the Greek teachers to stimulate a love of country. The Romans took up the custom and, after experimenting with Latin translations of the Greek epics, they built up their own semi-mythical history to increase the veneration of Romans for their city. The Norse sagas served a similar purpose. Of all the subjects in the modern curriculum history is undoubtedly unexcelled as a method for inculcating patriotic devotion. This is as it should be. The noble deeds of great men are worthy of the study of their descendants and the descendants of their countrymen.

The fact that history is used and has been used as a school for patriotism does not make it unfit for teaching respect and friendship for other nations as well. Of course, it is all too easy for history to pass over into nationalistic mythology and for patriotism to be placed like a spurious label on jingoistic propaganda. We must guard against this tendency at all times. "Patriotism

should never be taught so as to make it the meanest of all the virtues."[1]

History as a school for nationalism.—It is impossible to go too far in the teaching of true patriotism. However, if "patriotism" reaches a point where the "patriot" would place his country in a situation from which more harm than good could come, or in a situation where the existence of his country and the existence of civilization would be threatened, then such "patriotism" is unworthy the name. The evidences of this change are easy to detect. When admiration of national heroes becomes blind idolatry, when pride in country becomes offensive braggartry, when reverence for national symbols becomes fetichism, when respect for one's fellow citizens becomes contempt for all others, then patriotism, too, has become something else. That there is now and has been a tendency to degrade patriotism in this way is almost common knowledge and is abundantly testified to by educators and historians. A few quotations will be given at this point to illustrate the fact that patriotism is often confused with chauvinism in the writing and teaching of history. Mr. Buell, for example, writes as follows:

> When school histories in the United States finally began to say that the right was not all on one side in the American Revolution and other Anglo-American controversies, politicians, many of whom were Irishmen, at once started a movement to drive such books out of the schools.[2]

[1] Nathan C. Schaeffer, "What Can the Schools Do to Aid the Peace Movement?" *Proceedings of the National Education Association,* pp. 58–59, 1907.

[2] Raymond Leslie Buell, *International Relations,* p. 19.

The historian, Dr. A. B. Hart, writes:

> One of the chief obstacles in the way of a better international understanding is the patriotic historian who brings into the limelight the prowess and conquests of his own race or people as against rival races.[3]

And Professor Greene, speaking before an important educational society, said,

> The so-called "patriotic" teaching of history has too often nourished chauvinism and developed the most extreme forms of national self-conceit.[4]

Dr. C. J. H. Hayes in his recent attack upon the cult and dogma of nationalism says:

> From their study of history they [pupils] obtain an exaggerated notion of the bravery and worth of their own countrymen and an equally exaggerated notion of the viciousness and cowardice of foreigners.[5]

The sociologist, Dr. F. H. Giddings, said recently:

> Town after town, and state after state, has barred the use of textbooks based on more conscientious research and written by more competent scholars than were those used a generation or two ago. The accusation is made that the newer books destroy reverence for the fathers of the republic, by exhibiting them no longer as demigods, but as human beings, whose infirmities were like our own. It is a silly business. Reverence for those men of vision and fortitude will not suffer at the hands of truth.[6]

[3] *School Books and International Prejudices,* p. 4.

[4] E. B. Greene, "The Purposes of Historical Instruction in the Seventh and Eighth Grades," *Seventeenth Year Book, Part I, National Society for the Study of Education,* pp. 105–108.

[5] *Essays on Nationalism,* pp. 88–89.

[6] An address at Union College, June 14, 1926.

Finally, Dr. J. F. Scott, in summarizing his recent extensive investigation of history and civics textbooks, writes,

> In the twentieth century the call has come to historians to defend historical truth against the attacks of nationalistic dogma. Before this challenge some will quail, and will continue to write history in that spirit of narrow nationalism so inimical to international friendship. Others, sincere but naïve, will continue to do so out of a misconceived sense of duty, mistakenly believing that in teaching nationalistic history they are serving the cause of patriotism and truth. But others will answer the call.[7]

The testimony of all these authorities points to several conclusions: First, history has been taught in a dangerously narrow way in the past. Second, it is still taught in a dangerous way. Third, the study of history in itself is not to blame for this condition; a chauvinistic interpretation is not a necessary accompaniment of history teaching in the schools. Fourth, it appears that history teaching and history textbooks are entering a period of reform.

A program of reform.—Reforms in the method of history teaching need to be carried out, and two are offered at this point. First, less time and attention should be allotted to the study of military maneuvers and wars. Second, more time and attention should be allotted to the study of history from a point of view appropriate to future citizens of the world.

Military history.—From a pedagogical point of view there can be no objection to the entire elimination of the study of battles and details of military history. It will be

[7] *The Menace of Nationalism in Education,* p. 214.

necessary to retain some of this material in order to present an adequate picture of the story of man, but the amount of such material can be tremendously reduced. From the point of view of the student such studies are uninteresting to the last degree and often cause a dislike for the entire subject of history. Names of battles, campaigns, dates, generals, numbers killed, wounded, and captured, advantages gained and lost, and the rest of the dreary paraphernalia of war can be omitted with both pleasure and profit to the student. Besides lacking interest, military history lacks value. It is not, as a rule, of any use whatever to most citizens, and by use is meant the wider meaning of the term including both "practical" and "inspirational" usefulness. If time were eternity we might introduce many things into the curriculum on the off chance that they might some day be of value to the pupils. But time is short and there is much that must be taught. So we must insist that subjects which do not show significant or frequently used life-values be left out of the curriculum. Now the outcomes of war may be important. The causes of wars may throw light on modern problems. But the technical details of the prosecution of wars have no value whatever to the general student. To teach them is to squander time. Some pacifists have held that the time devoted to study of battles ought to be increased rather than decreased in the hope that the description of battle scenes will arouse a distaste for war. This is not the point of view of the present writer. It appears to be nearer the truth to suppose that dwelling too much on the horrid details of battle would have disastrous effects upon the delicate nervous organization of children. Furthermore,

there is reason to doubt that the knowledge of the horror of war is an efficient deterrent.

Another objection of considerable importance is that a militarized textbook is likely to mean a militarized type of history teaching with consequent undesirable standards. If two-thirds of a boy's textbook and two-thirds of his classroom recitations are taken up by military events and military heroes, he can scarcely be blamed if he concludes that, compared to all others, military affairs are of transcendant importance and that military heroes alone are worthy of emulation. Finally, excessive emphasis on military events in teaching history is open to this most serious objection: it presents only half the truth. In such an organization of history, an organization which depends on military events and maneuvers to define periods and serve as centers of discussion, there are plenty of facts, but these facts are given a prominence out of all proportion to their true significance in the story of humanity. And the story of humanity is the study of history.

To summarize: military history is uninteresting, lacks value, sets up undesirable ethical standards, and gives only a poor, distorted view of the story of mankind.

The most progressive modern textbooks are leaving out much of the material on history of wars which formerly cluttered up pages of texts and took up hours of class time. This movement, as Krehbiel[8] has shown, is merely a continuation of a long evolution. The following figures show how the space given over to military history (wars) in textbooks in United States history has varied since 1860.

[8] Edward Krehbiel, *Nationalism, War, and Society,* p. 246.

Author	Pages in Book	Pages Devoted to Wars	Percentage
Quackenbos[9]	458	218	48
Holmes[10]	323	123	38
Montgomery[11]	365	145	40
Hart[12]	583	113	19
Doub[13]	510	132	26
Channing[14]	405	111	27
Beard and Bagley[15]	636	81	13
Guitteau[16]	637	152	24

If a different series of textbooks had been used the series of percentages would have been different, but the general conclusions would have been the same. The eight textbooks listed above are, or were, all popular books, of wide use and influence. A consideration of the table above will yield the two following conclusions: First, the amount of space devoted to war in history textbooks varies greatly; second, the amount of space devoted to war in history textbooks is being very gradually reduced as time goes on. Professor Howerth reports that the space given over to war has been reduced in recent years from thirty to twenty-five per cent.[17] This is based on an examination of eighty-eight history textbooks. The actual importance of wars in the life of this nation Howerth estimates at ten

[9] *Illustrated School History of the United States,* 1861.

[10] *Sheldon's History of the United States,* 1884.

[11] *American History,* 1896.

[12] *Essentials in American History,* 1905.

[13] *A History of the United States,* 1907.

[14] *A Short History of the United States,* 1909.

[15] *The History of the American People,* 1918.

[16] *Our United States,* 1919.

[17] Ira Woods Howerth, *The Theory of Education,* p. 240.

per cent. On this basis, textbooks in general still devote from two to two and one-half times as much space to wars as is needful to give a proper picture of the growth of the country.

The illustrations in the newer textbooks in history are following the trend away from over-emphasis on war. Pictures of inventors, statesmen, men of letters, educators, and other public servants are taking the place of pictures of heroes whose sole claim to public admiration is military exploits. Charts of social progress are beginning to take the place of plans of battles. Maps in the newer textbooks, too, as Professor R. M. Tryon has shown, tend to show the progress of civilization rather than of campaigns. However,

> . . . . there is a preponderance of war maps . . . . and . . . . a conspicuously small amount of attention given to objectifying social and industrial phases of history by means of maps. . . . . However, the more recent texts contain social and industrial maps in greater numbers than do the older texts. It seems, therefore, but a question of time until maps of this kind will find space in our history texts in proportion to their importance.[18]

Noted historians are in revolt against the spirit of militarized history. They recognize that warfare is not the proper basis for the entire organization of a general history. It is this revolt which has prompted the criticisms of history texts and history teaching which have been cited above. It was this revolt, too, which led a noted English historian to preface his most famous work with these words, quoted here at some length because they

[18] "Maps in Forty-four Textbooks in American History for the Junior High School Grades," *School Review,* XXXIII, 428–443, June 1925.

represent so admirably the spirit of the historian of humanity:

> I have preferred to pass lightly and briefly over the details of foreign wars and diplomacies . . . . and to dwell at length upon the incidents of that constitutional, intellectual, and social advance in which we read the history of the nation itself. It is with this purpose that I have devoted more space to Chaucer than to Cressy. . . . . Whatever the worth of the present work may be, I have striven throughout that it should never sink into a "drum and trumpet history." It is the reproach of historians that they have turned history into a mere record of the butchery of men by their fellowmen. But war plays a small part in the real story of European nations . . . . , on the other hand, I have never shrunk from telling at length the triumphs of peace. . . . . If some of the conventional figures of military and political history occupy in my pages less space than usually is given them, it is because I have had to find a place for figures little heeded in common history—the figures of the missionary, the poet, the printer, the merchant, or the philosopher.[19]

That there is no public antipathy to a history written upon such lines is shown by the enthusiastic response to Green's book, which is widely used as a textbook and is perhaps the best known general history of England.

The amount of attention devoted to military events in textbook and in teaching is important. Quite as important is the kind of attention given to these events, how they are presented, and in what context. If there is no analysis offered of the political and economic situation out of which wars grow, nor of their spiritual, moral, physical, and financial cost to the world, the discussion is inadequate. It has been claimed that these faults are commonly

[19] J. R. Green, *A Short History of the English People,* Preface to the First Edition.

exhibited by the newer history texts in discussing the World War.[20]

Along with the trend away from detailed records of military events is the tendency to give increasing recognition to the heroes and heroines of peace. The lives of social workers, such as Jane Addams and Florence Nightingale, of brave explorers such as Livingstone and Nansen, of inventors and scientists such as Edison, Pasteur, Burbank, and Curie, and of physicians such as Lister, Ross, Röntgen, and Grenfell are now receiving some share of attention and respect in textbooks and courses of study. In this connection it is interesting to note the results of the contest among school children for the Clement H. Biddle prize in 1925–1926. Prizes were offered for the best essays on twelve world heroes. About half a million students were involved in choosing the twelve world heroes. Persons now living and founders of religions were expressly excluded from the essay subjects. The writers and judges of the essays considered the following three essentials of heroism: nobility of character, fearless and self-sacrificing devotion to a great cause, and constructive work for humanity of a permanent character. The list of heroes chosen by vote of the participating schools is as follows:

Louis Pasteur	Florence Nightingale
Abraham Lincoln	Joan of Arc
Christopher Columbus	Socrates
George Washington	Johann Gutenberg
Benjamin Franklin	David Livingstone
Woodrow Wilson	George Stephenson

[20] Isabel Kendig-Gill, *War and Peace in the United States History Textbooks*, 1926.

Of this list, only four, Lincoln, Washington, Wilson, and Joan of Arc, were connected in any way with the waging of war. Lincoln, Washington, and Wilson are noted quite as much for their statesmanship as for their leadership in war and only one of the three was actually a military leader.

World history.—It will be recalled that the second needed reform in history teaching for the advancing of world-citizenship is the extension of national history to show the growth of culture through the several gifts of the nations. The history of any modern nation by itself has never been written and never can be. The task is impossible because the development of any nation at any time is always powerfully conditioned by the contemporary and antecedent development of civilization in all other nations. Whether we wish it or not we must teach world history if we teach history at all. As a matter of fact, the world history which we have been teaching neglects nearly all contacts between nations but belligerent contacts. No matter how dead the issues of any war, no matter how little significance it has for the present, no matter how little effect it had on the culture of the time, every war must be accounted for in every textbook. The effect of this attitude on the pupil is illustrated by the following dialogue which is reported as taking place in an English school following a discussion of the League of Nations:

Pupil: "Sir, what will the League do for us?"
Teacher: "Why, it will stop all warfare."
Pupil: "But then there will be no more History, sir, will there?"

It had never occurred to this English boy, just as it has never occurred to thousands of American children (and men and women, too) that history could be anything more than a recital of military events.

A true and straightforward history of our own country is an essential part of a good education. But a provincial, narrow, or distorted history, which leaves out of consideration all contacts with other nations but warfare, is neither true nor straightforward. The true history of our own country cannot be written or taught without writing and teaching a great deal about the history of the world as a unit. The historian, Mr. Harry E. Barnes, writes on this point as follows:

> Any national history of culture and institutions is bound to be both artificial and trivial, when compared to a study of institutional and cultural genesis as a process which knows no such thing as the artificial boundary lines drawn by dynastic ambition or economic avarice.[21]

Any person who believes that the affairs of other nations than his own are not important is a poor citizen. The economic and cultural unity of the world increases almost daily, and this unity demands a world-wide civic and political attitude. Any narrower view of history is inconsistent with the facts, dangerous to all concerned, and archaic.

The most important concept to be gained from the study of history is the concept of progress through cooperation. A long road climbs from the primitive, independent savagery of the Stone Age to our modern,

[21] "The Essentials of the New History," *Historical Outlook*, XVIII, 201–210, May 1927.

complex, minutely organized society. Surely the story of our travel over that road is history, and surely if it is a story of anything it is a story of ever-widening co-operation. The business of history in the schools is to tell the true story of man's co-operative progress. The organization of history from this point of view has already been attempted by historians. Mr. F. S. Marvin, for instance, has suggested that in order to develop the idea of world history the course of study ought to be centered about the following six topics:

1. The Mesopotamian and Egyptian civilizations, with the important inventions of writing and land surveying and the beginnings of astronomy.

2. Greek culture, stressing the Greek love of science, art, and philosophy.

3. Roman culture, stressing the elements of that culture which have endured and made a permanent contribution, particularly the idea of codified law. The temporary efficiency of the Romans in military affairs may be noticed, but it should be decidedly subordinated to their real and permanent contributions to civilization.

4. The Middle Ages, stressing the spiritual control of the church.

5. The period of revolutions, emphasizing the rise of liberty of thought and research as an ideal, the beginnings of international law, and the first modern signs of scientific methods and achievement.

6. The period of world unification, with stress on the industrial revolution, the "shrinkage" of the earth due to increased facilities for communication and transportation, the rapid growth of international commerce and culture,

the extension of man's control over Nature, and the beginnings of international arbitration.[22]

This outline is not submitted as final or unimprovable. It simply indicates the type of organization which might be worked out in connection with a course in world history. It presents the organization of material by a noted historian which will, he believes, facilitate "the growth of a common humanity."

"The gifts of the nations."—Besides emphasizing the concept of progress the new world history will show the value of co-operative effort in securing this progress. Children can be taught that every nation makes a contribution to human culture and has made a contribution throughout history. Children ought to have the example set before them of judging the worth of nations in the light of this contribution rather than in the light of military effectiveness. The kind of material which can be arranged to present such an idea is indicated in the accompanying table. This is an outline only. For a much more complete analysis of the subject the reader is referred to Miss Lucille Gulliver's *The Friendship of Nations,* chapter vii.

Special topics in history.—There are a number of special topics in history which are particularly useful in teaching world-citizenship. The history of intolerance, for instance, is a topic which will reveal the evil results of

[22] F. S. Marvin, "History and the League of Nations," in *The Study and Teaching of International Relations,* pp. 3–11. The six main headings are taken directly from Professor Marvin's address, but the amplification of the points is mainly on the responsibility of the writer.

SOME CONTRIBUTIONS TO CIVILIZATION BY VARIOUS NATIONS

Countries	Some Important Contributions	Some National Heroes
Greece	Sculpture. Architecture. Love of Science, Art, Philosophy.	Aesop; Socrates.
France	Art. Music. Literature. Costume.	Bonheur and Millet; Balzac, France, Hugo; Pasteur and Curie.
Italy	Painting. Architecture. Law. Literature.	Columbus; Marconi; Montessori.
Russia	Music. Literature. The Dance. Art.	Tolstoi; Rubenstein and Tschaikowsky.
Scandinavian countries	Myths and Legends. Manual Training Education. Agricultural Education.	Jenny Lind; Nobel; Grieg.
Switzerland	Democratic Ideals. Spirit of Liberty. Vacation Land. Natural Beauty.	Pestalozzi.
England	Architecture. Ideals of Local Self-Government. Literature.	Landseer; Milton and Shakespeare; Defoe and Dickens; Harvey and Jenner.
Belgium	Architecture. Agriculture. Craftsmanship.	Mercier.
Holland	Architecture. The Hague. Painting.	Grotius; Rembrandt.
Germany	Scientific and Industrial Discoveries. Literature.	Gutenberg; Grimm; Beethoven.
China and Japan	Rugs. Painting. Tableware. Silk.	Confucius; Hokusai

narrowmindedness. The various religious wars, the Inquisition, the persecution of the Lollards, the execution of Latimer and Ridley, the persecutions of Giordano Bruno, of Luther, of Galileo, and of the Puritan founders of the English colonies in America, and the attacks on "witchcraft" in early Massachusetts are phases of this history. In order to make the moral lesson clear it will be necessary to emphasize the fact that the people who carried on these persecutions were, for the most part, good-natured and well-meaning folk, sincerely believing in the justice of their position. This point of view will show how easy it is for good people to do evil things because of a lack of tolerance. It will show that it is necessary for any person to be on guard against an intolerant attitude.

Another phase of history which is valuable for world-citizenship training is the history of arbitration, starting with the early "Pax Romana" and "Truce of God," and tracing the work of Penn and Grotius, the series of Hague conferences, and the Carnegie Foundation, to the League of Nations and the World Court. The point of view here should be to compare the achievements of the past in international co-operation with the amount of constructive work yet to be done.

A third topic of particular value is notable examples of the pacific settlement of international disputes. The Rush-Bagot treaty, the return of the Boxer indemnity, and the many recent achievements of the League of Nations will serve as illustrations of topics in this series.

The notable position of leadership taken by the United States in the movement to establish world order may also

be mentioned as a topic of importance in advancing world-citizenship. It is interesting to note the way in which our greatest statesmen have worked for international peace. William Penn founded his colony in the New World as an example of peaceful government to the nations of Europe. In many of the public papers of George Washington are references to his desire for peace. John Jay, Chief Justice under Washington, drew up the first modern treaty of arbitration. Following Washington, Jefferson and Adams continued the tradition of trust in arbitration. Benjamin Franklin is the author of the often-quoted remark, "There never was a good war or a bad peace." Franklin directed his efforts toward international action against privateering and against the attacking of non-combatants. Madison, though compelled to accede to the wishes of the "war hawks" in signing the declaration of the War of 1812, did so more or less under protest. President Monroe's famous proclamation was designed to stop forcible exploitation of the nations to the south of us. Under the administration of the second Adams, the Pan American conference was organized. When Texas was purchased under the administration of Tyler the question of boundaries was left for arbitratory settlement. President Polk, however, sent without authority the United States Army to occupy the disputed territory and thus precipitated our war with Mexico. Lincoln's desire for peace and his magnanimity at the close of the Civil War are well known. During Grant's administration the United States acted as mediator in the dispute between Spain and several South American republics. Under Hayes our government took an active leadership in the

Hague conferences. The work of Secretary John Hay in the Boxer difficulty has been noted above. Elihu Root, his successor, successfully concluded twenty-five arbitration treaties. President Taft was well known for his efforts toward international good will. Taft was president of the League to Enforce Peace, the forerunner of the League of Nations. William Jennings Bryan secured a series of twenty-nine treaties with foreign countries to provide for a permanent International Commission of Investigation. Roosevelt was awarded the Nobel Peace Prize for initiating the conference which ended the Russo-Japanese War. The work of Woodrow Wilson in establishing the League of Nations is so well known that it needs no more than mention. Though Wilson was disappointed in his efforts to secure the assent of the Senate to entering the League, his services must still stand as a mark of American leadership in the cause of international friendship.[23]

As for public opinion, it has always been well organized for peace. Some forty million people in this country are members of organizations working directly for international peace. The gifts of Carnegie, Bok, Herman, and Ginn for the study of means to reach international understanding have helped to organize this public sentiment. If it is true, as some historians have claimed, that our policy in Panama, in Mexico, and in the Philippines has sometimes constituted a "black spot" on our history, it is also true that the Rush-Bagot treaty, the settlement of the

[23] In preparing the above summary the writer has drawn upon the three following books: Edward O. Sisson, *Educating for Freedom,* chapter viii; Florence Brewer Boeckel, *The Effort of the United States to Bring About World Peace;* Ira Woods Howerth, *The Theory of Education,* chapter xv.

Lobos Islands case, and the Shimonoseki affair of 1863 constitute "white spots" of which we may be proud.

Current events.—The study of history is now quite generally supplemented by some study of current events. In this subject, history and modern political geography meet. This study aims to give the pupils certain useful information about the affairs of the world in which they live and to help them to form habits of critical thought and reading about modern political problems. This last habit will serve them in good stead when in adult life they are bombarded with propaganda. The items of information and the habits of thought thus acquired will be of value in building up a spirit of world-citizenship. An enlightened public opinion is as desirable for world-citizenship as for national or local citizenship and the absence of it may carry far more serious results in world affairs than in purely local matters.

Civics and civic morality.—Civics is another subject often taught in connection with the history course. Civics has for its purpose the acquisition of a body of knowledge about governmental processes necessary for an efficient life as citizen. Civics also includes the development of attitudes of loyalty and responsibility to the communities of which the pupil is or will be a member. The relation of this study to world-citizenship is therefore direct. For the purpose of encouraging loyalty and responsibility, codes of civic morality are often used. Place can be found in such codes for an expression of civic morality on a world-wide basis. For example, the *Hutchins Children's Code of Morals* includes the following statement:

If I try simply to be loyal to my family, I may be disloyal to my school. If I try to be loyal to my school, I may be disloyal to my town, my state, and my country. If I try simply to be loyal to my town, state, and country, I may be disloyal to humanity. I will try above all things to be loyal to humanity. Then I shall surely be loyal to my country, my state, and my town, to my school, and to my family.[24]

Another code which is attaining considerable popularity was originally part of a sermon delivered by Bishop G. Ashton Oldham in Washington, D.C., September 7, 1924. This code exemplifies beautifully the close co-ordination that can exist between a sincere patriotism and a profound love of humanity. It is given below as delivered; it is often found in schools and churches in poster form.

America First! Not merely in matters material but in things of the spirit. Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character. Not merely in the calm assertion of rights, but in the glad assumption of duties. Not flaunting her strength like a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan. Not in splendid isolation, but in courageous co-operation. Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding. Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more. Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, "America First!"

[24] Mary D. Bradford, "Training for Social Service—The Citizens of the Future," *Proceedings of the National Education Association,* LVI, 160–163, 1918.

Of the two codes given above the former is evidently more suited to younger children while the latter would not be beyond the range of comprehension of high-school students. The weak point in teaching morality by codes is the fact that it gives no chance for practice. In a code prepared by outsiders there is always a feeling of compulsion, and as the children have had nothing to do with the formation of the code as an expression of their feelings of right and wrong they are less likely to observe it. To avoid this difficulty, many schools have encouraged their pupils to co-operate in drafting their own code of civic morality. While the resulting code may lack the polish and rhetorical nicety of one prepared by adults it makes up for this in the fact that it expresses to the children their own collective thought on the question.

A similar project was undertaken by the children of Wales in 1922. The school children in Wales set about preparing a radio message to the school children of the world, and on May 18, International Goodwill Day, the message was actually broadcast. It has been broadcast every year on the same day since 1922. The text of the message is marred by childish endeavors to be eloquent, but it breathes a spirit of good will. It runs as follows:

> We, boys and girls of the principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another. Long live the League of Nations—the friend of every

mother, the protector of every home, and the guardian angel of the youth of the world.

The teaching of civics will also include the teaching of the advantages of democratic government and this gives another opportunity for the teacher to educate for world-citizenship. As has been outlined in chapter iii, we move toward international good will as we become more and more truly democratic. It will be well for the teacher of civics to keep in mind the fact that not only does real democracy encourage peace, but also that warfare endangers democracy in two ways: First, it encourages military despotism during and immediately after the period of fighting; and, secondly, it leads toward civic irresponsibility when the war is ended.

Still another value of civics teaching lies in the fact that the establishment of national self-respect, national harmony, and national justice is basic to international respect, harmony, and justice.

Teaching materials and reading for children.—There is an abundance of material for teaching history and civics in such a way as to secure their natural contribution to world-citizenship. A few of the more useful publications from the teacher's point of view will be mentioned and described here. A fairly complete list of such material is contained in the references at the close of the chapter.[25]

An excellent working outline, containing lesson plans and schedules of reading and memory work by months

[25] A useful classified list of books for children is also contained in the *Report of Exhibit,* Educational Committee, League of Nations Non-Partisan Association, Inc., New York, 1925.

for the seventh and eighth grades, is to be found in Ella Lyman Cabot's *A Course in Citizenship and Patriotism.*[26] Two chapters are contributed to this volume by Fannie Fern Andrews, "The United States and the World" and "The World Family." The first of these chapters is designed for Grade VII and takes for its aim the demonstration of how the United States has been influenced by world movements, and that we are the natural leaders in a movement for world co-operation. The topics which are outlined to contribute to this aim include such as the Pilgrims, our early friendship with France, the rise of the Pan American Union, and the United States as a melting-pot. Men whose lives and services are touched upon include: Columbus, Penn, Monroe, Schurz, Perry, Rhodes, and Wilson. In Grade VIII the world family is the topic for the year. Here the aim is to show how civilization progresses through justice and co-operation. Topics studied include: national characteristics, the Red Cross, international communication, international law, international war, and world conferences.

Three publications of the United States Bureau of Education are available for the teacher of world-citizenship. *Peace Day: Suggestions and Materials for Its Observation* is published as *Bulletin 8,* 1912, and *The Promotion of Peace* is published as *Bulletin 12,* 1913. Both of these bulletins were compiled by Fannie Fern Andrews. Although they are no longer up to date there is much material in them that will be found helpful and inspiring. In *Rural School Leaflet 20,* 1923, appears an outline by Maud C. Newbury for a pageant entitled *The Gifts of*

[26] Boston: Houghton Mifflin Company, 1918.

the Nations. The plan for this pageant is made to demand little stage equipment and the rôles are suitable for children. The theme of the pageant is the mutual helpfulness of the nations.

The League of Nations Union, London, and the League of Nations Non-Partisan Association, Inc., New York, have arranged series of lantern slides and films which illustrate the work of the League of Nations. The former organization in co-operation with teachers' associations in England, Scotland, and Wales has prepared much material which is useful for teaching the social sciences from the international point of view. The American organization has co-operated with the teachers of New York City for a similar purpose. Their publications are mostly in pamphlet form and the prices are nominal for most of their material. The most helpful of their published material will be found listed at the end of this chapter. Both of these organizations are particularly interested in furthering the work of the League of Nations, but much of their material is useful in the general teaching of international good will. The American society publishes *Round the World,* a monthly clip sheet for bulletin-board material, and the English society offers *League News,* a quarterly for children. Both these publications contain news events of wide international interest and are well worth obtaining for current events work in the upper grades of the elementary school.

Some material is available in book form for children's reading. *The Friendship of Nations* by Lucile Gulliver[27] is not new but it is still interesting. It is written as supple-

[27] New York: Ginn & Company, 1912.

mentary reading in social science for the upper elementary grades. It is informative, entertaining, and well illustrated. A revision to bring it up to date would no doubt greatly increase its value. The book aims "to make the world and its people seem real and closely related and to emphasize the service and nobility of the arts of peace." Its chapters deal with such topics as the story of war and peace, The Hague, the geography of peace, international commerce, the arithmetic of war, civilian heroes, and world brotherhood. A more recent publication is the two-volume series called *Books of Goodwill.*[28] The first volume, *Through the Gateway,* is a reader for the elementary schools, and the second volume, *Across Borderlines,* is for high schools. With material of this type available for teachers and pupils, no one need feel unprepared to teach world-citizenship through the social sciences.

In the field of international civics a textbook by Potter and West should be mentioned.[29] It is intended for high-school students and constitutes a survey of international relations and international law. It contains teaching helps, bibliographies, and a series of excellent illustrations.

Among recent important social science curriculum studies are two which give considerable emphasis to the world-citizenship idea.[30] These studies constitute a great

[28] Washington: National Council for the Prevention of War, 1927.

[29] Pitman B. Potter and Roscoe L. West, *International Civics, The Community of Nations.* New York: The Macmillan Company, 1927.

[30] Maryland, State Department of Education, *The Teaching of Citizenship in the Elementary School,* Baltimore, 1926; Harold Rugg, Earle Rugg, and Emma Schweppe, *How Nations Live Together,* Social Science Pamphlets, Volume III, No. 4.

mine of helpful suggestions and information for the teacher.

Summary.—In this chapter we have indicated the services which history can render to education for world-citizenship. The opinions of authorities have been cited to show that history is often taught at present in ways which tend to encourage national distrust and enmity. To combat this situation two reforms have been proposed: First, the amount of time given by textbooks and teachers to military history should be kept down to a minimum. Second, and most important, national history should be taught from a world standpoint so as to emphasize the idea of progress through co-operation. The part played by the United States in this progress has been summarized. The chapter has indicated the value of current events, of civics, and of interpretative political geography in producing the enlightened public opinion upon which world-citizenship depends. Finally, notice has been given to a few of the more important and useful publications in this field for the teacher and the student.

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THOMAS, HARRISON C., *Essential Facts in Regard to the League of Nations, the World Court, and the International Labor Office.* New York: League of Nations Non-Partisan Association, Inc., 1926.

WEBSTER, C. K., *The Teaching of World-Citizenship,* reprinted from *Report of the Conference of Educational Associations.* Cardiff, 1926.

Direct and indirect methods are discussed and the principles of teaching world-citizenship are listed as follows: an informed body of teachers, a regular time allotment in the work of the school, and appeal to the sympathy as well as to the intellect.

VISUAL EDUCATION MATERIALS

FILMS

Produced by the League of Nations Union, 15 Grosvenor Crescent, S. W. 1, London, England. For sale or rent. Descriptive literature on request.

The History of the League of Nations, 5 reels.

The World War and After, 2 reels.

Produced by the Motion Picture Department, League of Nations Non-Partisan Association, Inc., 6 East Thirty-ninth Street, New York.

Motion Picture on the League, 5 reels.

Other Visual Material

Educational Department, League of Nations Non-Partisan Association, Inc., *Wall Map of the League of Nations.* Price, 10 cents.

———, *Round the World.* A monthly display sheet for the bulletin board. No charge.

Information Section of the Secretariat of the League, *Illustrated Album of the League of Nations.* New York: League of Nations Non-Partisan Association, Inc., 1926. Price, $1.00.

———, *League Exhibit.* Twenty-eight illustrated charts, 17 × 25 inches. Price unmounted, $3.00; mounted, $10.00.

READING MATERIAL FOR CHILDREN

Boeckel, Florence Brewer (editor), *Books of Goodwill.* I, *Through the Gateway;* II, *Across Borderlines.* Washington: National Council for the Prevention of War, 1926.

"To help children learn how to live happily in an interdependent world," is the purpose of this series. They are beautifully illustrated and the selections are well chosen.

Brittain, Vera, *Good Citizenship and the League.* Privately printed, distributed by League of Nations Union, London.

An armistice day talk to children between ten and fourteen.

Coulomb, Charles A., McKinley, Albert E., and White, Holman, *What Europe Gave to America.* New York: Charles Scribner's Sons, 1927.

Dix, Beulah Marie, *A Pageant of Peace.* Boston: American School Peace League, 1915.

A pageant for Goodwill Day.

Dole, Charles F., *The Young Citizen.* Boston: D. C. Heath & Company, 1904.

"Our enemies are not across the sea; they are here with us. . . . . They are injustice, dishonesty, lying, lawlessness, greed, and selfishness." (Pp. 52 ff.)

Educational Department, League of Nations Non-Partisan Association, Inc., *Hope of All the World.* New York, 1926.
A pageant suitable for adult and high-school groups.

———, *A Model Assembly.* New York, 1926.
How to organize and carry on an assembly for discussion of current events patterned after the Assembly of the League of Nations.

———, *Serving the World.* New York, 1926.
A plan for high-school club meeting centered about the topic of international service.

Gould, Frederick J. (editor), *League News.*
A quarterly publication. Described in the preceding chapter.

———, *The Wonderful League, A Few Pages for Young Readers about the League of Nations.* London: League of Nations Union, 1926.

Gulliver, Lucile, *The Friendship of Nations.* Boston: Ginn & Company, 1912.
Described in preceding chapter.

Newbury, Maude C., *The Gifts of Nations.* Washington: Government Printing Office, United States Bureau of Education, *Rural School Circular 20,* 1923.
Described in preceding chapter.

CHAPTER X. LITERATURE AND WORLD-CITIZENSHIP

"Men may have a mint of sterling qualities—be vigorous, adventurous, brave, upright, and self-sacrificing; be preachers and teachers; keen, cool-headed, just, and industrious—if they have not the love of beauty they will still be making wars."—JOHN GALSWORTHY

CHAPTER X. LITERATURE AND WORLD-CITIZENSHIP

Literature as moral training—Literature as education for world-citizenship—Force versus arbitration—A true picture of war—The evils of intolerance—The life of other peoples—A detailed plan—Aids in teaching international good will—Selected references

STUDY of literature is generally said to possess three values for the learner. First, there is a value to be derived from the adequate recognition of the aesthetic elements of form and structure which enter into the literary production under study; this value is therefore termed an appreciative value. Second, there is a value in the formation of efficient reading habits. For some students the ability to read rapidly and well may become of direct vocational value, but for the majority this ability will have principally avocational usefulness, increasing the ability to spend leisure time harmlessly and enjoyably. This value obviously depends to a large extent upon the correct formation of reading habits. Third, the value of the study of literature depends not upon the form of the literary production nor upon the practice and pleasure obtained from reading it, but rather upon the content of the material itself. Some of the content of literature, in a narrow definition of the term, has elements of worthwhile information. However, the moral-social values of literature probably comprise the most valuable contribution from the content side. This is particularly true of imaginative literature, fiction, poetry, drama, which constitutes the larger share of the literature taught in our

schools. The value of the study of literature then is threefold: it has an appreciation value depending on its structure, a value in training in pleasant and efficient reading, and a moral and social value depending on its content. We shall be particularly concerned, in considering the contribution which literature can make toward world-citizenship, with the third of these values. We shall ask what moral and social values of the content of literature can be used and what must be the basis for the selection of literature for education for world-citizenship.

Literature as moral training.—In considering the moral and social values of literary content it will be as well to notice first with what characteristics of children we have to deal. It cannot be denied that what one reads is likely to affect profoundly his subsequent attitudes of mind and hence to play no small part in determining and controlling his conduct. This statement is especially true of the reading of children. As readers, children are highly uncritical. Whatever character is endowed by the author with the conventional symbols of heroism is likely to be accepted by the child as heroic without further inquiry into the matter. Furthermore, children tend to enter more fully into the life of the story than adults do. They become, as we say, "lost" in the book. The imaginative life of children is abundant and vivid. It appears to be less under control than that of adults, and being necessarily based on a comparatively inadequate experience, it is likely to be unreal as judged by adult standards. The line between imaginative life and real life is not clearly seen by children. We are accustomed to sum up these qualities

of childish imagination by saying that children are "impressionable." It is because of the impressionable nature of childhood that the content of literature may have so great an influence on moral standards.

A second important characteristic of children in their reading is their love of the heroic. The typical hero for children is the man of action and it is therefore important that we choose as heroes men of peace who are also men of action. The urge of youth is to do and to admire those who do.

Literature as education for world-citizenship.—One of the moral and social aims of the study of literature ought to be the achievement of world-citizenship. Literature presents a view of life. It compels the reader to question his own views in terms of the ones presented by the writer. Any literature which embodies a view of life which is more than merely local is therefore valuable in the teaching of world-citizenship. The scope of such literature is as wide as all the experience of mankind. Therefore it is a world subject and this breadth of appeal is revealed by the fact that we call literature one of the "humanities" or human subjects. The appeal of a thrilling story, an inspiring poem, or an intriguing essay is as wide as the world of readers. Its appeal is international and the literary geniuses of one nation are recognized and honored by all as the ambassadors of culture and friendliness.

Specifically, in order to make a direct contribution to the teaching of world-citizenship, the content of literature should be distinguished by one or more of the following qualities:

1. It should relate examples of the settlement of disputes by peaceful methods and the disadvantages of the use of force.

2. It should give a true picture of war and its results.

3. It should present examples of the evil results of narrowmindedness and prejudice and the good results of a tolerant attitude of mind.

4. It should give a sympathetic and accurate picture of the life and problems of other nations.

It is not likely that any single literary production will contain all of these four elements. But to the extent to which literature does possess these qualities it is valuable in educating for world-citizenship. We shall examine each of the four criteria in turn, and show by examples what are the possibilities for training in world-citizenship through the teaching of literature.

Force versus arbitration.—The futility of war is well brought out in Robert Southey's well-known poem, "After Blenheim." The delightful naïveté of little Peterkin and the stolid assurance of old Kasper give opportunity to the poet for the effective use of irony. This is especially well accomplished in the last stanza:

> "And everybody praised the Duke,
> Who this great fight did win."
> "But what good came of it at last?"
> Quoth little Peterkin:—
> "Why, that I cannot tell," said he,
> "But 't was a famous victory."

Many of Aesop's old fables vividly illustrate the power of co-operation and kindness as opposed to the futility of strife and hostility.

A more substantial literary production, Shakespeare's *Romeo and Juliet* is a great adverse commentary on the use of force in settling disputes. The dramatic sacrifice of young lives to the enmity of the families of Capulet and Montague only reproduces on a small scale the sacrifice which is always involved in international strife. From this point of view, the reconciliation of Capulet and Montague in the last dozen lines of the play after all the damage is done is a piece of subtle and bitter satire.

A true picture of war.—If we should take from the great bulk of English literature all that it has drawn from war of color, incident, and character, it would be sadly depleted. If one will check over the list of classics generally suggested for high schools he will find that perhaps fifty per cent of the list is connected with warfare. Many of Scott's historical novels, nearly all of Shakespeare's historical plays, perhaps two-thirds of the Old Testament narratives, many of Cooper's tales of Indian life, hundreds of our most famous narrative poems, the *Iliad,* the *Aeneid,* half or more of the old English and Scotch ballads—these are only a few of the classics which depend on war for their plots and characters. The question then arises, Is it necessary to eliminate from the curriculum all the material which deals with war in order to engage in a program of education for world-citizenship? Fortunately, the answer can be no. As long as such literature does not give a distorted view of the facts about war there is no need to refuse it a place in the course of study, provided it meets other educational criteria.

Unless care is exercised to present the truth, some war

stories are certain to give a false impression of the true nature of modern warfare. Most of the literature of war which is studied in schools takes us back several centuries, often indeed to the days of chivalry. The teacher may realize well enough that war today is very different from war then. The pupil, however, lacking perspective and being uncritical of what he reads, is likely to make no distinction whatever. Such a concept is both false and dangerous. In teaching the stirring literature of chivalry, such as Shakespeare's historical plays or Malory's *Morte D'Arthur,* a regard for truth demands that the pupil be shown that the days of chivalry in warfare are gone.

A significant illustration of the disappearance of chivalric glamor from warfare is found in the fact that modern wars, especially the World War, have given us a type of literature which is quite different from that produced by the wars of more remote times. The literature of the World War does not celebrate it. Sorrow is the dominant note; sorrow and a search for a way out. The literature of the war which appears to have the qualities necessary for endurance is a literature of regret.[1]

There are many literary productions which will counteract the excessive glorification of war. Chaucer, Cervantes, and Mark Twain are among those who have written destructive satires on the so-called chivalric system. Browning's "Incident of the French Camp," most of Service's *Rhymes of a Red Cross Man,* and Richard Le Gallienne's "The Illusion of War" will serve as examples of short poems which give a true, yet unrepulsive, picture of war and of the misery it brings. Similar material can be

[1] See John Erskine, *Contemporary War Poems,* p. 3.

found in other literary forms. The physical suffering entailed by war is not the only accompaniment of war which can be illustrated through literature. The spiritual loss and mental anguish of war can be revealed by a study of such masterpieces as Galsworthy's "A Green Hill Far Away" and Percy Mackaye's sonnet series: "Doubt," "Destiny," and "Rheims."

In short, literature can teach peace as well as war. The criterion for selection of literature is not whether or not the literature deals with war but rather whether or not it gives a real picture of war. War literature which really does this well will be one of the strongest forces in securing desirable international attitudes.

The evils of intolerance.—Literature offers many opportunities for showing the value of tolerant behavior. The evil results of intolerance, too, can be shown by literary examples. The story of the good Samaritan provides a shining example of tolerant kindliness. Leigh Hunt's Abou ben Adhem, who asked to be listed as "one who loved his fellow men," is another literary embodiment of this virtue. The working out of intolerance on a large scale is well illustrated in many historical novels. Appealing stories of the human wreckage caused by intolerance are supplied by Reade's *The Cloister and the Hearth,* Scott's *Ivanhoe,* and Charles Dickens' *A Tale of Two Cities.*

The life of other peoples.—Literature which describes the life of the people of other countries is valuable as training for world-citizenship. Let all children become acquainted with the "dream-children" typical of other na-

tions: Heidi, Mowgli, Hans Brinker, Nils, Hiawatha, and the rest. The study of literature here becomes a phase of the study of geography. The psychological advantage of a knowledge of other lands in encouraging world-mindedness has been noted in a preceding chapter on "Geography and World-Citizenship."

Not all books of travel, perhaps, can be considered as literature in the narrower sense of the word. But certainly the works of such writers as Lafcadio Hearn, Joseph Conrad, Vjalmir Steffanson, Mark Twain, and William Beebe contain descriptions of other lands which undoubtedly rank high in the scale of literature. The reading of good books of travel under wise direction, then, comprises the study of literature and that of geography and at the same time compels the reader to become conscious of his citizenship in the world community.

A detailed plan.—The International-Relations Committee of the National Council of Teachers of English has prepared an elaborate outline of the uses to which literature and English may be put in teaching international good will. By express permission of Miss Evaline Dowling, chairman of the committee, and of the publishers of *The English Journal,* that material is included here. It sums up in a practical way the discussion which has preceded.

AIDS IN TEACHING INTERNATIONAL GOOD WILL

Bible Selections

I Thessalonians 5:12–23; II Corinthians 13:7–11; Psalms 34:8–14; Psalms 85:7–13; Peter 3:8–13; Psalms 122; Micah 4:1–7.

Plays and Pageants

A Pageant of Peace, by Beulah Marie Dix. Simple setting, large number of actors. All symbolic, with negative emphasis upon war and violence. Two good songs at end, "The Coming Day of Peace"—Tune, "Battle Hymn of the Republic"; and "Song of Peace"—Tune, "Onward Christian Soldiers." (Junior high school.)

"America's Defenders," by Lucia Ames Mead. In *Across Borderlines,* p. 95. Designed as an outdoor pageant with 300 or more boys and girls or adults, but can be adapted to stage presentation with smaller numbers. Costuming may be simple if desired.

"Fruits of Civilization." In *Across Borderlines,* p. 98. Presented in ten tableaux. Can be worked out as elaborately or as simply as stage and time permit. Central idea is that good will alone can release the treasures of civilization for man's use, and release the energies and ideas of men to multiply these treasures for the future.

"In Safety," by Margaret MacNamara. In *Across Borderlines,* p. 102. Can be given indoors or out. Scene represents a forest clearing with the entrance to a rough log house at one side. Characters: 6 men, 3 women, and a child for speaking parts, with about 20 men and women to represent other Quakers and Indians. Involves an incident in Quaker Colonial history in which they relied upon good will and justice for their protection against war-like Indians, rather than upon arms.

"In Praise of Peace." A tableau-play given by the Lincoln School of Teachers College, New York City. In *Through the Gateway,* p. 60. Short, and suitable for lower grades.

"Games Around the World." In *Through the Gateway,* p. 62. Elementary grades. Can be given indoors or out, and may be as simple or elaborate as desired.

"America for Americans," by Katharine Scherer Cronk. In *Through the Gateway,* p. 67. Play requiring about 15 minutes for presentation. May have from 11 to 18 characters. Shows

the Indian to be the only true American, and that this nation could not have advanced to its present state of civilization and material comfort without the contribution of the art, sciences, inventions, and labor of the various groups of foreigners within and beyond our shores.

"The World is Like a Garden." In *Through the Gateway,* p. 83. A pageant for little children based on Ruskin's dream of a child's May-day party. To be given by from 20 to 100 children either indoors or out. All in pantomime until the final song.

Goodwill, the Magician, by Hazel MacKaye, National Child Welfare Association, 70 Fifth Avenue, New York City. Costumes and stage settings may be very simple. From 40 to 200 children may take part. Duration of play, from one hour to one hour and a half. May be given indoors or out. Suitable for children in grades 1 to 6, inclusive.

"A Dream of Peace," by Anna Cope Evans. In *The Gateway to Good Will,* p. 50. Time, 15 minutes. 15 characters. Simple, draped costumes will serve. This is propaganda against the cost of war.

"Children of Many Lands." Peace pageant for children adapted from the pageant *Goodwill, the Magician,* by Hazel MacKaye. Suitable for elementary grades. Requires 10 characters, flags of different lands, and costumes of these lands or simple drapery. Requires 10 minutes to produce.

"Serving the World," Education Department of the League of Nations Non-Partisan Association, Inc., 6 East Thirty-ninth Street, New York City. 30 characters (more may be added). Costuming and stage settings simple. Requires 8 minutes to produce. For grades from 1–6.

The Loom of Freedom, by M. Josephine Moroney, Women's Press, 600 Lexington Avenue, New York City; National Board of the Young Women's Christian Association of the United States of America. Requires an especially built "loom" on the stage (exact specifications given); 15 speaking characters, a quartet, a chorus, dance group, and groups of "foreign-born peoples." Requires 30 minutes for presentation.

Selections from Writings or Speeches of Famous Men

The following selections may be found in Lyman & Hill's *Literature and Living,* Vol. III, Charles Scribner's Sons, New York City.

"The True Grandeur of Nations." Charles Sumner, p. 511 (875 words). (Senior high school.)

"The Society of Nations." Woodrow Wilson, p. 517 (1,250 words). (Senior high school.)

"America's Unknown Soldier." Warren G. Harding, p. 521 (1,400 words—can be cut to about 500 words).

"Washington's Farewell Address of 1796," p. 527 (2,400 words —may be cut).

"An American Creed." Charles W. Eliot, p. 447 (about 250 words).

"The Christ of the Andes." By Carolina Huidobro, p. 501 (2 pages).

"The Boy Scouts' Code," p. 571 (1,700 words—may be cut). Should be prefaced with some statement showing how personal self-control and the observance of the "rules of the game" are the basis of national control and amity.

The following selections can be found in *Across Borderlines.*

"The All-National Football Team," by Basil Mathews, p. 21 (575 words).

"Two Adventures in Inter-Racial Friendship," by Lincoln Wirt, p. 23 (600 words).

"A Letter across the Borderline," p. 50 (600 words).

Additional sources for appropriate program material:

Paths of Peace, Binyon, 2 vols. Address Oxford University Press, 35 West Thirty-second Street, New York City.

Selections, published for the Prince of Peace Declamation Contest. Contains 20 good selections. Address Ohio Council of Churches, 415 Outlook Building, Columbus, Ohio. 15 cents.

Prose Readings

The following may be found in *Never Again,* published by Everyland Publishing Company, West Medford, Massachusetts.

"Peace through Justice," by Henriette Kuyper.
"Lay Down Your Arms," by Marion Rittenhouse.
"Kato's Revenge," by A. A. Bennett.
"Never Again," by Margaret Applegate.

Poems

The following poems appropriate for senior and junior high-school exercises may be found in S. A. Leonard's *Poems of the War and the Peace,* Harcourt, Brace & Company.

"The Placard," by "Damon," p. 56 (14 lines).
"German Prisoners," by Joseph Lee, p. 57 (14 lines).
"Abraham Lincoln Walks at Midnight," by Vachel Lindsay, p. 123 (32 lines).

The following poems may be found in such collections as E. G. Stevenson's *Home Book of Verse,* H. Holt & Company, New York City.

"After Blenheim," by Robert Southey (66 lines). (High school.)
"The Arsenal at Springfield," by H. W. Longfellow (48 lines).
"Peace," by H. W. Longfellow (8 lines).
"Abou ben Adhem," by Leigh Hunt (18 lines).
"The Fatherland," by J. R. Lowell (24 lines).
"The Hymn of Peace," by O. W. Holmes.
Excerpt from Whittier's "Disarmament," beginning "There is a story told," in *Gateway to Goodwill,* p. 16.

For the following poems, see *Across Borderlines.*

"The Illusion of War," by Richard LeGallienne, p. 72 (26 lines).
"The Land Where Hate Should Die," by Denis McCarthy, p. 74 (24 lines).
"The Dawn of Peace," by Alfred Noyes, p. 78 (48 lines).

The following poems may be found in Lyman & Hill's *Literature and Living,* Vol. III, Charles Scribner's Sons, New York City.

"The New City," by Marguerite Wilkinson, p. 562 (36 lines).
"What Makes a Nation?" by Wilbur D. Nesbit, p. 374 (16 lines).

"Four Things," by Henry van Dyke, p. 448 (6 lines). (Senior and junior high schools and elementary grades.)
"The Vision of Peace," by Nathan H. Dole, p. 516 (16 lines).
"Brotherhood," by Edwin Markham, p. 626 (16 lines).

Topics for Short Talks or Essays

"Present-Day Interdependence of Nations."
"The Nobel Peace Prize and the Men Who Have Won It."
"Getting Rid of Prejudices." See *Across Borderlines,* p. 123.
"The Rockefeller Foundation—An Agency for World Health."
"How Some Cartoonists Are Helping On World Good Will."
"Why Every Schoolroom Should Have a Copy of Bishop Oldham's 'Creed for Americans'." Address National Council for the Prevention of War. 532 Seventeenth Street, N.W., Washington, D.C.
"How Richard Rush Secured the World's First Unarmed Boundary Line." See *Across Borderlines,* p. 64.
"Best Ways of Honoring Our Dead Soldiers."
"What the League of Nations Really Is and Does." Address National Council for the Prevention of War, 532 Seventeenth Street, N.W., Washington, D.C.
"How Animals and Insects Co-operate for Mutual Aid." See *Across Borderlines,* p. 7.
"Organizations Working for World Peace." Address National Council for the Prevention of War, 532 Seventeenth Street, N.W., Washington, D.C.
"The International House—What It Is and Does." See *Across Borderlines,* p. 139. Address H. E. Edmunds, 500 Riverside Drive, New York City.
"How the Junior Red Cross Is Helping On the Cause of World Peace."
"What Our School Can Do to Promote World Good Will."

Additional Material for Elementary Grades (1 to 6, Inclusive)

The following books are rich in helpful material. Some of the selections which commend themselves as being particularly suitable are listed below.

A Course in Citizenship, by Ella Lyman Cabot, Houghton Mifflin Company.

Ethics for Children, by Ella Lyman Cabot, Houghton Mifflin Company.

POEMS (Grades 1, 2, 3)

"The Pig and the Hen," by Alice Cary. In *Ethics for Children,* p. 7 (60 lines), to be read by teacher. Humorous. Moral, "A soft answer turneth away wrath." Grade 1 or 2.

"Fellow Laborers," by Theodore C. Williams. In *Ethics for Children,* p. 90 (16 lines).

"Suppose," by Phoebe Cary. In *A Course in Citizenship* (40 short lines) p. 77.

"A Leak in the Dyke," by Phoebe Cary. In *A Course in Citizenship,* p. 22. (Three pages—to be read by the teacher.) Illustrated. A type of heroism in times of peace.

POEMS (Grades 4, 5, 6)

"Together," by Kipling. In *A Course in Citizenship,* p. 124 (4 long lines).

"Each and All," by Emerson. In *A Course in Citizenship,* p. 276 (12 lines). For 6th grade and above.

"A Night with a Wolf," by Bayard Taylor. In *A Course in Citizenship,* p. 89. Also in Gerson's *Poetry for the Grades* (40 lines). For Grade 6.

"Friendship," by Emerson. In *Ethics for Children,* p. 181 (20 lines).

STORIES (Grades 1, 2, 3)

"The Little Loaf." In *Ethics for Children,* pp. 43, 44 (short).

"The Quails—A Legend of the Jataka." Moral, "Work together and avoid quarreling." In *A Course in Citizenship,* p. 125 (short). For Grade 3.

"The Discontented Squirrel," by Ethel Cabot. In *A Course in Citizenship,* p. 41. (Short—to be read by teacher.) Grade 1.

"Sir Bobbie," by Clara Platt. In *A Course in Citizenship,* p. 79 (two pages).

"The Stranger." In *Ethics for Children,* p. 25 (short story, one page). Shows kindness of children in China toward strangers.

STORIES (Grades 4, 5, 6)

"Jack Binns, the Hero of the Steamship Republic," by Fanny E. Coe. In *A Course in Citizenship,* p. 272 (four pages, suitable for telling in Assembly).

"A Spark Neglected Burns the House," by Leo Tolstoy (abridged). In *A Course in Citizenship,* p. 120 (four pages, to be read or told for 6th grade). Shows evil results of quarreling.

FABLES (Grades 1, 2, 3)

"The Lame Man and the Blind," Aesop. In *Ethics for Children,* p. 26. A story upon helpfulness.

"The Lion and the Mouse," Aesop. In *Ethics for Children,* p. 28. Moral, "Working Together."

NOTE.—*Through the Gateway, Gateway to Goodwill,* and *Across Borderlines* are obtainable from National Council for the Prevention of War, 532 Seventeenth Street, N.W., Washington, D.C.

SELECTED REFERENCES

CLARKE, GEORGE HERBERT, *A Treasury of War Poems.* Boston: Houghton Mifflin Company, 1919. 2 vols.

CRAM, RALPH ADAMS, *Towards the Great Peace.* Boston: Marshall Jones Company, 1922.

Chapter vi deals with the function of education and art.

DOWNING, E. ESTELLE, "For International Good-Will Day," *English Journal,* XVI, 225–230, March 1927.

ERSKINE, JOHN, *Contemporary War Poems.* New York: American Association for International Conciliation, 1914.

An early collection of poems of the last war with a thoughtful introduction.

HUNT, CLARA W., *International Friendship through Children's Books.* New York: League of Nations Non-Partisan Association, Inc., 1924. 6 pp.

LARNED, J. N., "Peace Teaching of History," *Atlantic Monthly*, CI, 114, 1908.

Some discussion of the debt of literature to war.

POLLARD, F. E., *Education and International Duty*. York, England: Friends' Guild of Teachers, 1910.

PRINGLE, GEORGE C., *The League of Nations and the Schools*. Edinburgh: Educational Institute of Scotland, 1924.

Why literature is called one of the humanities.

SCUDDER, HORACE E., *Literature in School*. Boston: Houghton Mifflin Company, 1888.

The third essay in this little booklet pleads for a wider use of American literature in the schools as an antidote to a narrow provincialism.

CHAPTER XI. THE RESPONSIBILITY OF THE TEACHER

"May our schools be an agency for promoting international understanding."—Cornelia F. Adair, Past President, National Education Association

"In the present state of the world, with evident proof that war is the greatest of tragedies from which humanity suffers, the necessity for employing all educational forces to create mutual understanding and sympathy is obvious."—John Dewey, Columbia University

CHAPTER XI. THE RESPONSIBILITY OF THE TEACHER

The difficulties we face—The teacher as a citizen—Competitive environments—The tradition of educational remoteness—Need of organization—Teacher training—The tradition of nationalism—A program—Keeping informed on current events—Realizing the menace of war—A philosophy of education in view of the world-citizenship aim—Co-operation among teachers—Summary—Selected references

ULTIMATE success of education for world-citizenship depends upon the daily work of the classroom teachers of the United States. These teachers, numbering nearly a million, hold the balance of power. Educational reforms sometimes have their beginnings in the classroom, sometimes out of it, but always they must be approved by the teacher and used in the classroom before they take effect. So it is not only to those teachers as a group, but also to each individual teacher in the group that the call comes to take up the responsibility for training in world-citizenship. Civilization now looks to the teacher for help in this last effort to end war before war ends humanity. The evidence of the experts is conclusive that we now have our last chance. One more war may suffice to bring the structure of civilization tumbling down to barbarism. Preceding pages have indicated the opportunity of education to avert that calamity. The teacher is the most important educational agency. How the teacher can play his part in educating for co-operative world-citizenship is the particular subject of this chapter.

The difficulties we face.—First, we turn to a brief

study of the difficulties which hamper the teacher in this supremely important task. Some of these difficulties can be overcome easily, others will require patient co-operation and steadfast effort to solve them. None of them are insurmountable. These difficulties are as follows:

1. The teacher, as a teacher, has little influence over the action of adults.

2. The direct influence of any one teacher is confined to a few hours a day. Other environments than that of the schoolroom have their educative effect.

3. The tradition of the classroom is a tradition of remoteness from the affairs of the world.

4. An effective organization for co-ordination and mutual encouragement of teachers in world-citizenship training is not yet available.

5. The training of teachers, as a rule, entirely neglects this phase of their work.

6. The tradition of formal, nationalistic education is still strong.

We must analyze each of these difficulties and estimate the extent of each and the methods of meeting it before we take up a positive program for the teacher.

1. *The teacher as a citizen.*—The teacher's sphere of greatest influence is undoubtedly in the classroom. The influence of the teacher, as a teacher, on the adult members of the community varies greatly, of course, with the particular teacher and community. In some communities the teacher is highly respected, his opinions have considerable weight, his advice is sought on important issues and decisions, and in general his position is one of great pres-

tige and authority. On the other hand, teachers are looked upon in some communities as bookish and impractical persons whose advice and opinions should never be sought even on educational matters. If their opinions are offered they are rejected either with anger or with contempt. As a rule, the influence of teachers in the community, outside of school affairs, is less than that of any similarly educated group. It ought to be the hope of every teacher to become a force for good in his community. This does not mean that the teacher is to be either a demagogue or a dictator, but only that he should place his special knowledge, training, and abilities fully at the service of the people. When teachers are respected by the citizens as a whole, their power extends beyond the classroom and makes itself felt in all the activities of adult citizenhood. Teachers are citizens. They have a right to extend their influence as far as they are able, provided that their influence is for the good of mankind. Teachers who are able to exert this privilege and duty can carry the message of world-citizenship to all of their community.

2. *Competitive environments.*—One often finds discouragement among teachers because the lessons which they try to teach their pupils are continually offset by opposing forces outside the school. Thus the English teacher regrets that his pupils persist in saying "ain't," in spite of carefully planned and executed training in "isn't." In such cases the out-of-school environment is often responsible for the apparent failure of the teacher. Competition between in-school and out-of-school environments will prove very keen in the matter of teaching world-citizenship. Es-

pecially from the "yellow" press comes a constant stream of propaganda which is directly opposed to training in broad-minded, world-wide, tolerant thinking. Children as well as adults are inevitably subject to this propaganda. It is inescapable. We cannot, even if we would, keep children at all times in a perfectly controlled environment. The only thing that teachers can do is to combat this harmful propaganda with all their might. The recognition of its existence is a first step in opposing it. Training children in correct habits of thought is a second step. Pointing out the fallacies in specific items of jingoistic propaganda is a third step. Refusal to support it in private life and at the polls is a fourth step. Building a citizenhood which will not tolerate any distortion of truth for nationalistic ends is a fifth and last method. The situation is a serious one. Of all the difficulties listed, this one is by far the most serious. But a united and courageous opposition will check such propaganda in this generation and end it in the next.

3. *The tradition of educational remoteness.* — The theory that the schools are places of retreat and aloofness from the world is perhaps a relic of the days when schools were generally located in the cloisters of some monastery. Then, the school really did constitute a little world by itself. Whatever its origin, the theory of remoteness has greatly decreased the effectiveness of the school in the past. But today we realize more and more that the school is a part of life and that it cannot perform the tasks we demand if the problems of life are shut out from it by a screen of tradition. The modern tendency is to make life

in the school approximate life outside the school. Problems in the arithmetic of the home, the farm, and the shop have replaced cube root and banker's discount. The study of current events and of modern social problems is replacing formal civics and tables of universal chronology. A dynamic, functional English grammar is replacing strictly logical, formal English grammar. So it is in every aspect of school life. The tradition of educational remoteness is fast disappearing. It is a recognized principle that teachers have not only a right but a duty to select subject-matter appropriate to the needs of the present and to present this subject-matter so as to prepare the pupil to live a useful and happy life. The rights and duties of a citizen of the world, the effects of war, and the blessings of peace are important modern issues. Therefore these subjects are entirely in accord with the new philosophy of education as a part of life.

4. *The need of organization.*—The various organizations in the field of education for world-citizenship have been briefly described in chapter ii. Of all the associations there mentioned the World Federation of Education Associations comes nearest to meeting the need for co-operation and mutual encouragement among teachers. Other organizations of more special interests and local appeal also fulfill a useful purpose.

The World Federation is doing a highly useful and intelligent piece of work but its service to teachers in the field is as yet limited by lack of funds. It has few official publications and these are of comparatively restricted circulation. The Federation is a young organization and a

growing one. More funds, wider circulation of publications, direct contact with teachers in the field, government aid in sending delegates, more frequent meetings, and greater publicity are badly needed improvements. The 1927 meeting, however, accomplished much and the 1929 meeting will accomplish much more.

5. *Teacher training.*—Another difficulty of a serious nature is the fact that teachers in training receive almost no instruction in teaching world-citizenship. An examination of all the standard textbooks in educational sociology, for example, finds but one book which devotes more than two pages to the relationship between education and world co-operation. Several of these texts neglect the subject entirely. Books on the special methods in geography, history, civics, and literature yield the briefest possible mention—perhaps a paragraph or two—of this tremendously important objective. Undoubtedly the theory of educational aloofness from life has been held in teacher-training institutions and it has evidently kept the discussion of modern political problems out of the curriculum.

At least a three-unit, one-semester course in "Training in World-Citizenship" ought to be built into any course of training for teaching which claims completeness. In many states a course in "Civic Education" is now required of all candidates for teaching certificates. It may be feasible to extend the scope of this course to one year and add to the present training some facts in regard to international relations with training in thinking and teaching internationally.

6. *The tradition of nationalism.*—Preparing for citizenship is generally and rightly recognized as the most

vital function of education in a democracy. We have seen (chapter i) that there can be no real conflict between training for local or national citizenship and training for world-citizenship. But a conflict may arise because of narrow, vague, or perverted views of what national citizenship or patriotism means. A person who ignores, disparages, despises, or antagonizes any nation (his own included) cannot, in the very nature of the modern, interdependent society, be a patriot. Such an attitude, if it become general, is bound to bring distress, loss of prestige, loss of leadership, and harm of every kind to the nation by whose citizens it is assumed. Surely, to harm one's country, even indirectly, is an inappropriate way of showing one's affection for it. And yet so tradition-bound is humanity that it is difficult and even dangerous for a teacher in some communities to present any other kind of patriotism but the kind that does not deserve the name, a "patriotism" of the bristling, "big-stick," aggressive, domineering, self-centered type. Although such "patriotism" actually harms the nation, morally and materially, one stands in danger of being called traitor if he denounces it. The recent hysterical charges against Superintendent McAndrew of the Chicago public schools illustrate this tendency.

This difficulty is serious. It can be met only through a method of public education. The organized efforts of teachers' associations will help. Tolerant world citizenship, built on a well-informed public opinion, is not the work of a few days or a few years. Teachers, however, are accustomed to waiting years to see the results of their labors.

In the preceding paragraphs, there has been no attempt to minimize the difficulties of the task of creating a world-citizenship. Difficulties are matters of routine to teachers. We cannot overcome our difficulties by making light of them, but we can overcome them by bringing them into the light. Convinced of the urgent necessity of their cause, determined to overcome obstacles in the future as they have in the past, and sustained by co-operation and the strength of organization, the teachers of this country will or can build a citizenship which will make co-operation natural and wars impossible, and that in their own time.

A program.—Turning now from the difficulties which face the teacher we assume the more congenial task of outlining a positive program of action which can be followed by any teacher who will assume a share of the responsibility of educating children for the service of all mankind. We shall suggest here only four lines of activity:

1. Be informed about modern events of international importance.
2. Find out the penalties of international discord, particularly of wars.
3. Develop a philosophy of the teaching process in view of the aim of world-citizenship.
4. Co-operate with other teachers through both organized and informal groups.

This chapter concludes with a brief discussion of the posibilities in each of these lines of activity.

1. *Keeping informed on current events.*—We have just seen that one of the difficulties of teaching world-

citizenship is the traditional remoteness of the classroom from everyday affairs. For this tradition, teachers must be very largely held to blame. It is true that teaching is a strenuous occupation. It is true that the teacher has all too little time for general reading. Yet an out-of-date teacher is no better than an out-of-date doctor or lawyer. First, as a citizen, every teacher has a duty to be informed on matters of national and international significance. Second, to the teacher as a leader in community life and thought, this duty becomes doubly imperative. Finally, to the teacher as builder of citizenship, the duty becomes inescapable. Whether through books, magazines, correspondence, lectures, summer study, conversation, or travel, the able, up-to-date, professionally minded, and successful teacher will keep step in the march of international events and know whither bound is the procession.

2. *Realizing the menace of war.*—It is safe to say that 95 per cent of the teachers of this country have no first-hand knowledge of war. Hence they lack a full realization of what another conflict would mean. Army and navy officials, however, are well informed on the modern efficient methods of extermination. These men are ready to admit that a theoretical "next war" would make all previous attempts in the line of wholesale slaughter appear by contrast like the harmless play of children. Such writers as Will Irwin in *The Next War* have described for us what we may expect unless a way is found to establish international co-operation. It is significant that no one has attempted to deny the facts contained in Irwin's volume. Now teachers spend their lives in working for the new

generation. They will not be willing to see the things they give their lives to broken by another war. To realize the penalty that the race will pay if international conflict is not ended is to become a champion of international co-operation.

3. *A philosophy of education in view of the world-citizenship aim.*—Every teacher has a philosophy of education. It is true that the teacher may not apply the dignified term of "philosophy" to the results of his thinking about his everyday tasks. Yet though it be fragmentary, unorganized, and only partly conscious, a philosophy he does have. Obviously the teacher's philosophy plays a very important part in his success or failure. Important, therefore, that in the working philosophy of every teacher a place shall be found for the concept of world-citizenship and for the relationship of this aim to the other aims of education. But like the health objective or the vocational objective, the world-citizenship objective cannot be considered as an isolated unit. All the objectives of education are highly interrelated. Thus world-citizenship depends directly on national citizenship and ethical standards. It depends indirectly upon all the other generally recognized aims of education, such as, worthy home membership, vocational efficiency, health, and worthy use of leisure. It is important to understand these interrelationships and to make them a part of our philosophy of the educative process.

4. *Co-operation among teachers.*—It is perhaps trite to say that when a teacher evolves and perfects a new device, project, or method of any type in his classroom, a

description of that new method ought to be available for other teachers. This willingness to pass along to others the results of investigation or experiment is a mark of the professional spirit. World-citizenship has long been tacitly recognized by many teachers as an aim in their teaching but is only just beginning to make its presence felt in determining methods of carrying on the work of the classroom. Since this is so, suggestions for games, projects, contests, themes, tests, recitation procedure, visual education material, assignment material, and motivation suggestions of all kinds are badly needed. Such suggestions would be welcomed by all teachers who could use them. Any teacher who succeeds in developing any such new technique ought to be willing to pass it on by any means available. By describing the work in teachers' meetings, in extension and summer classes, in institutes, and in connection with exhibit and visiting days, a great service can be rendered in a natural and informal way. If time can be found to write up a description of the method in manuscript form it will probably be acceptable to such professional magazines as: *The Journal of Educational Method, Education, The Educational Review, The School Review, The Journal of the National Education Association, The Elementary School Journal;* or to one of the numerous magazines published in the interests of the teachers of the special subjects.

Summary.—This chapter discusses the responsibility of the individual teacher in creating world-citizenship. It considers at some length the difficulties which face the teacher in assuming this responsibility and has shown how

these difficulties may be met. The lack of influence of the teacher in the adult community is to be met by a consistent effort to give such service and leadership to the community as will make the teacher influential and his opinions and advice respected. Such service will place teachers on a level with other professional groups. Forces which oppose the teaching of world-citizenship are to be met by teaching pupils to think for themselves and to weigh evidence before acting. The remoteness of the classroom from the affairs of the world is to be ended by bringing in matters of current interest. A more effective organization for co-ordinating the efforts of teachers is to be encouraged. Courses in international affairs and in training for world-citizenship should be made available to teachers in training. All these steps will aid in breaking down the tradition of narrow nationalism in education. The chapter concludes with a program to make teachers feel the responsibility they owe to the world. A teacher who desires to train for world-citizenship ought to keep informed on the world affairs of the present. Next, he should take steps to bring himself to realize the urgency of the need for international co-operation. Third, he should re-state his educational philosophy to allow for world-citizenship as an aim. Finally, he should co-operate in every way with his colleagues to make education for world-citizenship a successful phase of the process of education. Thus, not blind to the difficulties which hinder, but still resolved to overcome them, the teacher shall continue his centuries-old task of making each new generation wiser, saner, and more human.

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